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# Handbook for travellers in Constantinop...

John Murray (Firm)









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1871

# HANDBOOK FOR TRAVELLERS

IN

## CONSTANTINOPLE

THE BOSPHORUS, DARDANELLES, BROUSA

AND PLAIN OF TROY

WITH

GENERAL HINTS FOR TRAVELLERS IN TURKEY

VOCABULARIES, ETC.

*NEW EDITION, REVISED*

*With Maps and Plans*

LONDON

JOHN MURRAY, ALBEMARLE STREET

PARIS: GALIGNANI; XAVIER & BOYVEAU

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c  
THE last Edition of *Handbook for Travellers in Turkey* having appeared many years ago, the course of events and of general progress (even in that country) have made a thorough revision necessary. Though the task has been entrusted to several Editors in succession, the work is not yet complete—while the calls for it are so urgent that it has been deemed advisable to publish at once the account of Constantinople and the General Introduction for Travellers, which will be followed in a few months by the complete Handbook, including the rest of Asia Minor. It is hoped that this volume will be found an accurate and useful guide as far as it extends.

Ref 6-30-28 BF  
Any information, *derived from personal knowledge*, and calculated to correct errors and supply deficiencies in the *Handbook for Constantinople*, is earnestly requested from all those into whose hands this volume may chance to fall. Such co-operation alone can ultimately produce a complete and accurate work. Notices of new routes, and of improved means of communication and accommodation, will be particularly acceptable. As a general rule, the *pages* to which the corrections apply should invariably be specified. Such communications may be addressed to the Editor, care of Mr. MURRAY, Albemarle Street.

LONDON : 1871.

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### *Errata.*

*Page 115, col. ii. line 7, for Saursoon read Samsoon.*

*„ 106, „ i. „ 17, „ Olsetale „ Centre.*

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### a. GENERAL HINTS FOR TRAVELLING IN TURKEY.

THE following description, borrowed from Mr. Urquhart, of the peculiarities of travel in Turkey is worthy of the attention of all who propose to visit that country; and it is in the main as correct now as it was in his day, though important modifications and improvements have been introduced by the progress of European civilisation, which we shall note in their appropriate places.

‘Throughout European,\* and a great portion of Asiatic Turkey, as also in Persia and Central Asia, people travel on horseback. With the same horses the average rate may be 20 to 25 m. a day. With post-horses, changing at stages varying from 10 to 18 m. 60 m. a day may be easily accomplished; 100 is fast travelling; 150 the fastest; 600 m. in four days and a half, and 1,200 in ten, are, indeed, feats, but not very common ones.

‘This mode of travelling, even when not going at such a pace as that just mentioned, involves hardships, exposure, and fatigue. It is not a recreation suited to all men, and is trying even to those who are vigorous and indifferent to luxuries and comforts; yet there is none of that languor and feverishness that so generally result from travelling on wheels, but in their stead invigorated health, braced nerves, and elevated spirits. You are in immediate contact with nature. Every circumstance of scenery and climate becomes of interest and value, and the minutest incident of country or of local habits cannot escape observation. A burning sun may sometimes exhaust, or a summer storm may drench you; but what can be more exhilarating than the sight of

\* In the more level portions of European Turkey, the *Talika*, a covered four-wheeled carriage drawn by two horses, or a still rougher vehicle, without cover, is generally preferred to the saddled horse.



the lengthened troop of variegated and gay costumes dashing at full speed along to the crack of the Tartar whip, and the wild whoop of the *suryy*? What more picturesque than to watch their reckless career over upland or dale, or along the waving line of the landscape,—bursting away on a dewy morn, or racing “home” on a rosy eve?

‘You are constantly in the full enjoyment of the open air of a heavenly climate,—its lightness passes to the spirits,—its serenity sinks into the mind. You are prepared to be satisfied with little, to support the bad without repining, to enjoy the good as a gain, and to be pleased with all things. You are fit for work and glad of rest; you are, above all things, ready for your food, which is always savoury when it can be got, and never unseasonable when forthcoming. But here it will be seen that no small portion of the pleasures of Eastern travel arises from sheer hardship and privation, which increase so much our real enjoyments, by endowing us with a frame of mind and body at once to enjoy and to endure. It is also from such contingencies alone that those amongst us who have not to labour for their daily bread can obtain an insight into the real happiness enjoyed three times a day by the whole mass of mankind who labour for their bread and hunger for their meals.

‘To travel in the East with comfort or advantage, it is necessary to do so according to the rule and custom of the country. This it is easy to lay down as a rule, but very difficult to put in practice, because it supposes long experience and perfect acquaintance with a subject when you enter only on its threshold. But, supposing that this can be effected, you will proceed on your rambles, accompanied by attendants who perform the various functions of your establishment as they would do in a fixed abode; you carry also along with you every requisite and comfort, and feel yourself almost entirely independent of circumstance or assistance; and thus, in the desert, as in the peopled city, the associations of home pursue you, and practically inform you of those feelings of locomotive independence, and of that combination of family ties and nomade existence, which are the basis of Eastern character. How do these inquiries, which appear at a distance so abstruse, become homely and simple when you surround yourself with the atmosphere of custom? You can at once lay your hand on motives; you spring at once to conclusions, without the trouble of reflection, or the risks which so unfortunately attend the parturitions of logic. Placed among a strange people, if you enquire, you must use language not applicable to their ideas; if you argue, you deal with your impressions, not theirs; but when you put yourself in a position similar to theirs, you can feel as they do, and that is the final result of useful investigation. Burke, in his essay on the “Sublime and Beautiful,” mentions an ancient philosopher who, when he wished to understand the character of a man, used to imitate him in everything, endeavoured to catch the tone of his voice, and even tried to look like him: never was a better rule laid down for a traveller.

‘If I might recall one hour, from this simple and nomade existence, more delicious than the rest, it would be that of the evening bivouac, when you choose your ground as fancy or caprice may decide,—on a

mountain-brow, or in a secluded vale, by a running brook, or in a sombre forest; where, become familiar with mother earth, you lay yourself down on her naked bosom. There you may establish sudden community with her other children—the forester, the lowland ploughman, or the mountain shepherd; or call in, to share your evening repast, some weary traveller, whose name, race, and land of birth may be equally unknown, and who may, in the pleasing uncertainty but certain instruction of such intercourse, while the evening hour away with tales of the desert or stories of the capital, and may have visited, in this land of pilgrims, the streams of Cashmere, or the parched Sahara.

‘But though never can you better enjoy, still nowhere can you more easily dispense with, man’s society than in your tent, after a long day’s fatigue. It is a pleasure which words cannot tell to watch that portable home, everywhere the same, spreading around its magic circle, and rearing on high its gilded ball; as cord by cord is picketed down, it assumes its wonted forms, and then spreads wide its festooned porch, displaying within mosaic carpets and piled cushions. There the traveller reclines, after the labour of the day and the toil of the road—his ablutions first performed at the running stream and his *namaz* recited,—to gaze away the last gleam of twilight, in that absorbed repose which is not reflection, which is not vacancy, but a calm communing with nature, and a silent observation of men and things. Thus that pensive mood is fostered, and that soberness of mind acquired, which, though not morose, is never trivial, and, though not profound, is natural and true. Thus, at home in the wilds, should the Mussulman be seen, picturesque in his attire, sculpturesque in his attitude, with dignity on his forehead, welcome on his lips, and poetry in all around. With such a picture before him, the ever-busy Western may guess at the frame of mind of those to whom such existence is habitual, and who thence carry into the business of life the calm we can only find in solitude, when, escaping from our self-created world of circumstance, we can visit and dwell for a moment with the universe, and converse with it in a language without words.’—*Urquhart*.

No one can long travel in Turkey, especially amid the fine romantic scenery which meets him at every step in Asia Minor, without experiencing the emotions described by the graphic pen of this gifted author. Similar passages occur in Kinglake’s ‘Eothen,’ Hamilton and, if you go farther back, in Arundel, Pococke, and all the travellers who have left the record of their impressions behind them. But the reader should not conclude that travelling in Turkey necessarily involves hardship and exposure. The more sequestered portions, indeed, cannot be reached except on horseback; but steamers now ply along the entire line of shore; and although roads suitable for carriages are still wanting, railways are bringing the interior in contact with the sea coast.

## b. ROUTES FROM ENGLAND TO TURKEY.

The chief points of Asiatic Turkey which are visited by travellers, are—*a.* Constantinople and the Bosphorus, *b.* Smyrna and Western Asia Minor, *c.* Broussa, *d.* the Troad, and *e.* Salonika; they can all be reached or approached by sea and by regular steamer, and require only the same preparations for travelling as in Europe. It is only when penetrating into the interior that appliances must be provided to make up for the deficiencies of thinly peopled countries, as just described.

The point which concentrates most objects of interest is Constantinople, but the destination best adapted for the general traveller is Smyrna, because from it the interior can be easily reached, remarkable monuments of great antiquity, and sites of classic and apostolic interest, can be visited, and great Turkish cities as yet uninfluenced by European contact, and nomads wandering close to the frontier of Western progress, may be seen without difficulty and without danger.

Ladies can visit Constantinople and the Bosphorus, Smyrna and parts of the country in its rear, the Danube, Broussa, and Salonika; and if they can ride ponies, may prolong their excursions farther into Asia Minor and Roumelia.

It is thus that Anatolia may be seen with its Asiatic characteristics; but it is neglected for Syria, whence many a travelling party returns with the loss of a member of the family, or with some one debilitated for life by pernicious fever. The improved facilities of access are not known, or a week is laid out to be spent in Athens and its neighbourhood, where, for most travellers who are not professed archæologists, a short stay suffices, and at most times brigandage renders excursions impossible, so that the travellers find themselves shut up in a small and dusty city during the distressing heat of summer. The consequence is, Constantinople is the only part of Turkey commonly visited, and the other portions are seldom seen except by professed tourists and writers of books of travels.

The extension of Railways has made Turkey much more accessible, and each succeeding year will offer greater facilities, and changes in the arrangements will take place. Constant alterations of the postal routes make it impossible to give minute information as to railways and steamers. This must be sought in the usual quarters; we shall confine ourselves to such general information as the experience of years proves not to be liable to change.

The trip to Turkey may be varied so as to afford great diversity, by adopting a different route going and returning. Down stream being the quickest for the Danube, that is, an outward route, and the return may be made from Smyrna by Athens, Corfu, and Trieste; by Trieste, Venice, Lombardy, and Switzerland; by Corfu and Brindisi; by Messina and the coast of Italy, or by Marseilles.

If Germany or the Danube have been before visited, then one of the latter routes may be adopted for starting and another for return.

The main routes are determined by the Danube, by Marseilles, and by Trieste. The Danube is chiefly a summer route, being often closed by fog in the winter, sometimes by ice.

### I. THE DANUBE ROUTE, IN ABOUT FIVE DAYS.

From London, by Paris and Munich to Vienna, by Ostend, Dresden, and Prague, or by the Rhine, Aschaffenburg, Ratisbon, and the Upper Danube, to Vienna.

From Vienna there is a railway to Baziasch, but the steamer may be taken from Vienna to Roustchouk (Rutschuk). (See Handbook of South Germany.)

From Baziasch, steamers run to Roustchouk, from which place a Railway 112 miles long proceeds to Varna, whence another steamer conveys the traveller across the Black Sea to Constantinople.

From Paris and some other points through tickets can be obtained to Constantinople; and those who are pressed for time, and can bear fatigue, can make a quick trip, but travellers who prefer comfort find considerable inconvenience by the Danubian route. There are commonly only two through mail trains per week in Austria, and these and the daily trains start at inconvenient times of the night and morning, rendering it very difficult to break the journey for purposes of rest or sightseeing; it is a route for mails rather than for passengers. This more than compensates for the very short sea passage on the Black Sea.

The steamers on the Danube are not always provided with comfortable sleeping accommodation, nor secured with mosquito curtains, and many travellers arrive at Constantinople severely bitten. At times the mosquitoes on the Danube are very troublesome. Intermittent fevers of a bad character are also prevalent on the Danube in the months of August and September. Moreover, when the river is low, as is often the case in summer, passengers are compelled to land and perform a part of the journey in carriages.

The Danube route is very inconvenient for ladies and invalids.

The most convenient route is that by Marseilles, and the sea passage is broken by three stations.

The Danube route allows the vacation traveller to see much in a short time. It takes him to Vienna, Hungary, Pest, Transylvania, Servia; Wallachia and Moldavia may be visited; the main course of the Danube, the Dobrooja, and the Black Sea, are seen, and he enjoys the opportunity of passing along the Bosphorus.

Second-class railway carriages are as comfortable in Germany as the first-class; so that the journey from Strasburg to Constantinople may be performed with a mixed ticket, which gives the passenger a first-class place on Danube and Black Sea steamers. Much luggage, or many parcels, will be particularly inconvenient on this route, and the customs' officers at Roustchouk are frequently vexatious and

troublesome, capriciously taking out articles and assessing them for duty at arbitrary prices, while the search at Roustchouk does not exempt from search at Constantinople.

This route may also be taken to Bukarest, Galatz, Odessa, and the Crimea, to which there is continuous steam communication.

## II. BY TRIESTE IN EIGHT OR NINE DAYS.

From London to Trieste, by Ostend and Vienna, through tickets may be taken, and this portion of the route may be done second class.

From Trieste once a week, i.e. every Saturday afternoon, by the Austrian Lloyd's mail steamers to Smyrna or Constantinople. These steamers are well appointed, and there are lines of steamers which follow a longer route by Ancona and the Italian coast, by Dalmatia and the Albanian coast, by the Ionian Islands, Cerigo, Athens, and Syra.

The cookery is in the Slavonian style, but there is plenty of food, and the hours for meals are convenient. The steamers commonly carry a doctor. There is always some one aboard who speaks English.

The second-class affords very respectable accommodation for young men, both as regards bed and board.

A hint to the steward will generally secure a separate cabin to an English traveller, if there be accommodation.

The Trieste route is occasionally varied as a return route by proceeding to Venice, Milan, Turin, and across the Alps.

An allowance is made in the Austrian Lloyd's steamers for a family ticket.

## III. BY MARSEILLES IN EIGHT OR NINE DAYS.

From London to Marseilles by through or stopping trains.

The Marseilles steamers leave for Turkey three times a month to Smyrna and Syria, and once a week to Constantinople. These rules are punctually observed at Marseilles.

The steamers belong to the Messageries Impériales, and carry the mail. They are commonly large steamers, with extensive accommodation, and carry a stewardess and doctor; the stewardess seldom understands anything but French. The fare is in the French style, and its goodness depends on the care of the captain, being in some ships very inferior. There is a long interval between the breakfast (at 9½) and the late dinner (5 p.m.), and any refreshment that is required is charged as an extra.

The first thing is to secure a comfortable cabin, and the steward or maitre-d'hôtel is generally accessible to a hint.

Smoking is not allowed in the dining room; but if there are no female passengers aboard, or there is only one, who has given leave, the captain is expected to give his permission.

Through tickets can be obtained from Paris to Smyrna or Constantinople; the first class cost 400 fr. or 16*l.* st., which is about the same as the mixed ticket from Paris to Constantinople. The second-class accommodation is about as good as the first, only the meals are served at different times.

As Messina is the main junction station from Marseilles, it can be reached by an alternative route along the west coast of Italy by Genoa, Leghorn, Civita Vecchia, and Naples, worked also by the Messageries Impériales.

Malta has long since been abandoned as a station of the company.

There are cheap cargo steamers from Marseilles to Smyrna, belonging to Marc Fraissinet and Co.

#### IV. ANCONA AND BRINDISI ROUTE.

A route has been opened from London to Alexandria, by Ancona and Brindisi, but it cannot be conveniently worked for Turkey by the communications of the Austrian steamers, as they do not favour it.

Enquiries should be made as to recent changes.

There is an excellent hotel at Brindisi, 1870.

#### V. THROUGH VOYAGE BY STEAMER AND RETURN TICKET.

Steamers run from London and Liverpool to Smyrna and Constantinople, calling at Malta and sometimes at Gibraltar. The fare varies from 15*l.* to 20*l.* first class, and from 10*l.* to 15*l.* second class.

The accommodation varies, as these are generally trading vessels, but the second-class accommodations are poor.

There are first-class Liverpool steamers belonging to Messrs. Burns and McIvor, which grant a first-class ticket in and out for 35*l.* A gentleman and his wife can obtain a reduction.

This affords a most agreeable trip, particularly for an invalid, and occupies about six weeks or two months. The route generally is Gibraltar, Malta, Syra, Constantinople (a week or ten days), Smyrna (a week), perhaps Alexandria, Malta, and sometimes Lisbon, and so home. Some of these are splendid vessels, and in the autumn there is pleasant society.

#### VI. CROSS COMMUNICATIONS.

Constantinople and Smyrna are great steam centres, each of them having lines to London, Liverpool, Marseilles, Italy, Messina, Corfu,

Trieste, Alexandria, the Syrian coast, Cyprus, Crete, Rhodes, Mytilene, Scio, Syra, Lemnos, Athens, Salonika, Dardanelles, and Gallipoli.

Constantinople has besides steamers to the Danube, and every part of the Black Sea.

Between Constantinople and Smyrna there is communication several times a week. They leave in the afternoon, and land their passengers at their destination the next morning but one. Most of them touch at Gallipoli, the Dardanelles, and Mytilene.

The English steamers do the passage cheaply, but their time of departure is very uncertain. They run from Constantinople to Smyrna—rarely from Smyrna to Constantinople.

As Constantinople and Smyrna communicate with the same places, it is easy to visit both, and accomplish all the other purposes of the journey.

The chief lines in the Levant are—

ENGLISH.—The London Company; the two Liverpool Companies.

TURKISH.—The Favaid-i-Osmaniye, running steamers from Constantinople to Smyrna, Makaroneia, Salonika, Varna, and Trebizond.

EGYPTIAN.—The Azizieh Company, running steamers from Constantinople to Smyrna and Alexandria. These and the Turkish steamers afford but indifferent accommodations to Europeans, and are filthy and crowded with third-class passengers.

GREEK.—There is an irregular London line.

There are steamers running between Athens, Constantinople, and Smyrna.

RUSSIAN.—A line runs from London to Smyrna, Constantinople, and Odessa, connecting the Black Sea ports, Salonika, and the Syrian ports.

AUSTRIAN.—A line from Trieste to Constantinople, Smyrna, and the whole coast to Alexandria.

The Danubian line, running down the Danube, and serving Kustenhjeh, Varna, and the Black Sea ports of Anatolia.

FRENCH.—A line from Marseilles to Constantinople and Smyrna, connecting with the Black Sea and the coast of Syria. A trading line (Marc Fraissinet and Co.).

In the Levant, all these steamers carry deck passengers, the Turkish women being commonly on the left-hand side of the quarter-deck. The worst accommodation is on board the Greek and Turkish steamers.

The Austrian and French carry stewardesses, the others do not.

The coasting steamers are generally of a smaller class than the through mail steamers.

Heavy baggage can be sent through, by the Messageries Impériales, to Constantinople and Smyrna, from their agents, Messrs. Horne and Co., Moorgate Street, but the expense is high, and the packages must be strong, and even then are not well treated, although the Messageries profess to carry luggage.

Small parcels can be sent by that route, and books by the Marseilles mail, but the postage is high.

## C. RAILWAYS.

Turkey is not yet connected with the European system, and its railways are not completed.

The nearest point of contact is by the Austrian railways and the Danube, but a line is expected through Transylvania to Wallachia. In Eastern Austria, Wallachia and Rumania, the railways are backward, but there is every prospect of their being proceeded with.

Besides the railways in Wallachia and Egypt, the railways of Turkey are :—

I. *The Danube and Black Sea Railway*, from Kustendje on the Black Sea to Chervavoda on the Danube, about 40 miles, cutting off a great portion of the lower river. It has been constructed by an English company, to provide for the corn trade and the through traffic. It is in rather a rough state, and the harbour of Kustendje is unfinished.

This line passes through the country called the Dobroujah, and on it are settled the Tartars, who abandoned the Crimea after the war, 1855. These industrious colonists are still in the early stage of their settlement, and present an interesting picture. Mejidieh is a large bush town of 30,000 people, which has sprung up within a few years, like the rough towns of the backwoods.

II. *The Varna and Roustchouk Railway* cuts off the Danube higher up at the foot of the Balkans, and is 138 or 140 m. long. It belongs to an English company, was begun in 1863, and was opened in 1866, the works having been rapidly pushed on.

A line has been conceded from *Giurgevo to Bukarest*, the capital of Wallachia, and is being proceeded with. There is every appearance of its being connected with Wallachian and Transylvanian lines, and as a line will be granted from Varna to the Adrianople Railway, this will be in a few years the railway route from London to Constantinople, until such time as the Adrianople line is opened, and it will be afterwards the main line from Wallachia to Constantinople.

As fever and mosquitoes prevail in the autumn, it is not wise to loiter either on the Kustendje or Varna line.

III. *The Cassaba Railway from Smyrna to Magnesia, Cassaba, and the Valley of the Hermus*. This line was conceded to Mr. James Landon, and was executed by Mr. Edward Price, an eminent contractor. An English company has been formed. It was opened to Magnesia in October 1865, and to Cassaba a little later.

The line starts from a terminus in the city of Smyrna, and crosses the Gulf of Boornabat, throwing off a branch to the suburban town of Boornabat. Proceeding around the gulf it reaches Menimen, a large but inferior town; and then, passing through the gorge of the Hermus, it touches the great and interesting Turkish city of Magnesia, called by the Turks Manissa, whence it goes up the country to Cassaba



An extension has been granted from Cassaba to Ala Shehr (Philadelphia).

IV. *The Ottoman, Smyrna, and Aidin Railway*, the first large railway made in Turkey, and belonging to an English company. It has been partially open some years, and was connected with Aidin in July 1866.

It proceeds by Boojah and Seidekeuy to Ayasolook, or Ephesus, which can be visited with a return ticket in one day. Its terminus is at Aidin-Guzel-Hissar, the ancient Tralles.

Besides these four railways in actual operation, several are in contemplation, and it is hoped some of them may be speedily undertaken. The Turkish Government, after long refusing permission to make a railway from Adrianople to the capital, connecting it with Central Europe, although advantageous offers had been made by several companies, has at last become sensible of the importance of the undertaking, and is now anxious to accept propositions for that object. A line has also long been talked of from Constantinople eastward, to Sivas by Scutari and Izmid, and it was once conceded to Mr. James Landon, who has done much to promote railways in Turkey. Another line from Samsoun, a seaport on the Black Sea, to Amasia and Sivas, had already been conceded to the same person, but political events prevented its being undertaken. As for the Euphrates Railway—an undertaking advocated by General Chesney and Mr. W. P. Andrew, chairman of the Scinde and Punjaub Railways—it has never made any practical advance, but its interests are tenaciously maintained by its promoters. It may be that the completion of the line of telegraph which is now open to India will revive an undertaking which would be of inestimable value to Turkey and not without importance to Great Britain.

#### d. LETTERS, TELEGRAPHS.

There is no general post office either at Smyrna or Constantinople. European letters are distributed and forwarded from the private offices of the different lines of steamers, which have charge of the mails, so that letters conveyed on the Marseilles route go to the Agency of the French Messageries, and those by the Trieste and Danube lines to the two offices of the Austrian Lloyds, while the Russian, Turkish, Egyptian, and Greek companies have each their separate offices. And the most disagreeable circumstance consists in this, that the officials at each of these places require payment in their own national coins, the French in francs, the Austrian in florins, the Russian in roubles and kopeks, the Greek in drachms, &c., while they contrive to make something for themselves by furnishing you the coins in which payment is required at an unreasonable rate of exchange.

Newspapers sent through the English post office at the higher postage *viâ* Trieste, are, when 'insufficiently stamped,' transferred *viâ* Marseilles, so that there is no assurance of their arriving by the greatest despatch.

The mail lines to the interior of Turkey are numerous, and the mail is carried with regularity and despatch, but the charges are high. Wednesday evening is the time when all the land mails leave the capital for the interior. The principal lines are to Baghdad by Sivas, Diarbekir and Mossool, and to Aleppo by Afion Karahissar and Konia. The passage of the mail has to be watched for at the intermediate points, as the distribution of the letters is extremely irregular. There are many less important lines through portions of the interior, and wherever the government does not carry the mails, muleteers make regular trips between all the large towns, taking charge not only of letters but of parcels and money; they are quite trustworthy. A local postal system was attempted at Constantinople, but it has been abandoned.

Turkey is connected with the Continental telegraph system, and since 1865 with the Indian system.

#### e. REQUISITES FOR TRAVELLING: LUGGAGE, CLOTHES, ETC.; PRESENTS; LETTERS OF INTRODUCTION.

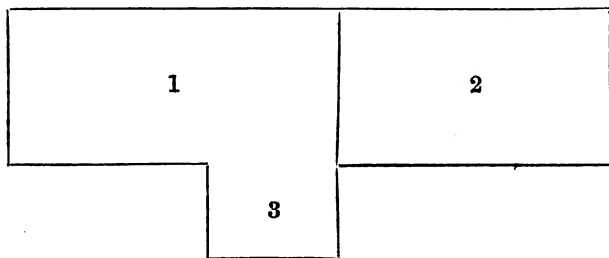
'For the traveller who confines himself to the seaports nothing more is wanted than the usual European luggage, and the less of that the better. In Constantinople and Smyrna there are numerous and well-furnished shops. There are, however, no respectable hotels anywhere except in those two cities.

'The traveller penetrating into the interior of Asia may calculate that part of the time he will be in an unpeopled desert, and provide accordingly.

'A tent is the first requisite, the old cities and places of the greatest interest being frequently distant from the modern towns or khans; and a good tent makes the traveller quite independent of the state of the health of the town. It is desirable that the tent should be of waterproof material. Great use may be found in an oilcloth hammock, which may be hung from pole to pole, and is always of use to spread under the mattress when the ground is wet. It is easy, however, for a traveller to learn to dispense with a mattress and use a good fur instead, which can be procured in the country for a reasonable price. Should he be so fortunate as to procure a partially tanned bear-skin, he will find it to be an excellent substitute for a mattress, while the bear's grease remaining in the hide will effectually keep off the vermin. A carpet may be procured in the country; also a canteen, containing the usual requisites for cooking and for making tea, and a lantern. Arrowroot is the most portable and convenient material for

the traveller's store; it may be prepared in five minutes, and a basin of this will stay the appetite until the dinner can be prepared, which, what with pitching the tent, lighting the fire, and the process of cooking, must frequently be delayed an hour or two after the traveller halts. Rice is necessary, and tea, hot or cold, the greatest of all luxuries. I have always found the convenience of carrying a gimlet among my travelling stores; it is a substitute for nail, hook, and hammer: inserted into the wall, it forms a peg, by which my clothes are frequently kept from the damp and dirty floor, to which I can hang my watch, glass, or thermometer. The traveller will, of course, be prepared with every requisite for the tailor, and will take a few simple medicines.'—*Fellows*. It is to be observed, however, that a tent, though highly useful in the interior of Asia, is unnecessary and unusual in European Turkey.

*Protection from Vermin*.—All parts of the East abound in vermin of every description, each annoying the wearied traveller, and some by their bite occasioning serious pain or illness: this is particularly the case in wayside coffeehouses, which should be avoided, as they are reputed to contain what the Turks call, for politeness sake, black fleas and *white* fleas; it is best to sit outside. An apparatus for obviating this evil was invented by Mr. Levinge, and is thus described by Sir Charles Fellows, who used it in travelling in Asia Minor: 'The whole apparatus may be compressed into a hat-case. A pair of calico sheets, 9 feet long, sewed together at the bottom and on both sides (No. 1), are continued with muslin of the same form and size sewed to them at their open end (No. 2); and this muslin is drawn tightly together at the end of the tape. Within this knot are three or four loose tapes, about 18 inches long, with nooses at their ends, through which, from within, a cane is threaded so as to form a circle,



extending the muslin as a canopy, which in this form is suspended. These canes must be in three pieces, 3 feet long, each fitting into the other with a socket or ferrule. The entrance to the bed is by a neck from the calico (No. 3) with a string to draw it tightly together when you are within. It is desirable that the traveller should enter this bed as he would a shower-bath, and having his night-shirt with him. When the end formed of muslin is suspended, the bed forms an airy

canopy in which the occupant may stand up and dress in privacy, no one being able to see him from without, while he can observe all around. To prevent accidents from tearing the apparatus, I have found that the best mode of entering it was to keep the opening in the middle of the mattress, and, standing in it, draw the bag entrance over my head.

‘During the day the traveller may read and write within it free from the annoyance of flies, and in the evening, by placing a candle near the curtain, he may pursue his occupations undisturbed by gnats. It will even supply the place of a tent, as a protection from the dew, if a night be spent in the open air. The price of this apparatus need not exceed 5 dollars. Some travellers take brass or iron bedsteads, which are a great protection against vermin; they are quite unnecessary in the tent, and useful only in the khans and coffeeshops, which the traveller had better avoid altogether; the only objections to them are their weight, and the loss of time required to fix them for the night, and to pack them in the morning. A mattress spread on the ground, with a piece of oilcloth of the same size under, will be found a sufficient protection against damp.\* Travellers who have used Mr. Levinge’s contrivance have found it answer the purpose effectually; it excludes bugs and mosquitoes, and, when carefully managed, fleas also.

The use of the tent, however, is the best preservative against all unwelcome visitors except the mosquitoes and flies; and to guard against these—the former of which are met only on low marshy ground, or in the neighbourhood of the sea—an apparatus much more simple than the one described by Mr. Fellows can be manufactured by any person of ordinary ingenuity. It consists of a small muslin net, that may be rolled up and put in the coat pocket; it is funnel-shaped, and broad at the bottom where it is open, and narrow at the top where it is closed up by a circular piece, 6 or 10 inches in diameter: it is there kept in shape by a circular piece of wire at the top. It can be hung by a string from the top or side of the tent, or from a tree, or wherever the traveller may choose to sleep or even take a short siesta, and perfectly protects the face and hands against the attacks of the most insinuating foe. It is a very useful article even to a permanent dweller in the country.

The following stores may form part of the traveller’s equipage, if he is not prepared to rough it by using the simple native fare; but as it will be found impracticable, under ordinary circumstances, to carry them all, a selection must be made, from time to time, of such as are most necessary. They may be found good at Smyrna and Constantinople.

*Tea*, at Constantinople and at Smyrna, in the English shops and Persian Khan. Caravan tea may be sometimes had from Odessa.

This beverage is the safest and most wholesome that can be used in this climate. The use of wine and spirits should be avoided as far as practicable, experience having abundantly proved that a European

\* Messrs. Maynard and Harris, 126, Leadenhall Street, have made this apparatus under Mr. Levinge’s instructions, and furnish it complete, with the best materials, for 1*l.* 5*s.*

constitution will not bear them here, however it may have been accustomed to them at home. On the other hand, the water found in the country is apt to be charged with matter which produces deleterious effects upon the stomach of a foreigner. The heat increases one's thirst by producing perspiration, and the only remedy to this is tea, for there is nothing so effectual in allaying thirst. It will often be found useful to carry a bottle of cold tea. Old travellers frequently carry in their holsters, instead of pistols, a small teapot, with a paper of tea, and another of sugar, on the one side, and a cup, saucer, and teaspoon on the other. Whenever you stop near a habitation, you will find the *jezveh* on the fire and the water boiling; and at a solitary bivouac a fire is quickly lighted, the *jezveh*, which hangs from the pack-saddle is filled from the wooden water-bottle or from the running brook, and you have your cup of tea before your tent can be pitched, and then you are 'master of the situation.' Compare a cup of good tea to any other beverage, after several hours' brisk riding, whether in cold or damp weather, or even in the hot sun of a summer's noon! Some prefer coffee. The same arrangements will answer for both alike, only tea-making is a simpler process.

*Chocolate*, a nutritious and portable store, and prepared without difficulty.

*Coffee* is sold in every town in the interior unroasted.

*Loaf Sugar*.—Inferior sugar can be found through the country, but it is dear, and cannot be had in small villages.

*Wine*.—Good common wine will be found in most of the Greek islands, and at Smyrna, Constantinople, and other large towns of Turkey. The native wines are the most wholesome in this climate. But all wines will spoil unless extra care is used in the carriage.

*Porter* is a cumbersome article, and ill-suited to the climate. Brandy and spirits are generally hurtful to foreigners, though the *raki* of the country is used by the natives with comparatively little injury. A European, and especially an Englishman, should avoid countenancing the natives in the degrading and impoverishing habit of drinking alcoholic liquors. Much dirt has been thrown upon the good name of 'merry old England' by the worthless characters who have, as usual, been tossed forward by the wave of civilisation, which is fast spreading over Turkey. Instead of feeling that vice may be indulged in away from home, a man should be proud of his country, and prove it by sustaining her reputation and good name.

*Biscuits*.—In many parts of the interior, unleavened cakes are the only bread to be found among the natives, and these are not baked but only slightly scorched. Nothing more unwholesome can be eaten. A provision of bread should be purchased at every town; but unless biscuit, or the native *peksimet*, an excellent substitute for it, be taken in tolerably large quantity, the traveller will often be liable to have to live upon a meat diet, neither fruit nor vegetables being generally procurable anywhere but in the large towns.

Macaroni, cheese, Harvey sauce, mustard, pepper, basket-salt,

arrowroot, preserved meats, portable soups, hams, and dried tongues are useful, and absolutely necessary for those who travel in places where meat is not to be procured. Lemon and kali powder, and Moxon's magnesian effervescent powder, are useful. Seidlitz powders are also valuable in glass bottles, but they spoil in paper boxes. Take by all means the lozenges called 'Opium Conserve,' made by Bell, Oxford Street, to check diarrhœa.

All medicines, at all likely to be needed, should be taken along at the outset, since no reliable article can be procured from the natives anywhere outside of Constantinople or Smyrna.

Canteens, portmanteaus, and boxes of every kind, should be left at the seaports, as they are extremely inconvenient for travel on horse-back; they are very difficult to balance, never remain for any length of time fastened to the pack, and are liable to turn over, occasioning disagreeable delays, and sometimes even pitching the whole load into the river. Boxes must be given up, and saddle-bags of various sorts must take their place. One or two pairs of Hoorj, made of Russian leather, according to the amount of baggage you wish to carry, must be your main resort. They can be obtained at Constantinople or Smyrna for 3*l.* to 5*l.* the pair, new. A second-hand article, if in good condition, will answer as well; if carefully used, they can be sold at the end of the journey with but little reduction. They are waterproof, and such articles must be stowed away in them as are needed only at the night's stopping places, while such as are liable to be wanted during the day are put into smaller saddle-bags, carried by the riding-horses. The traveller will, after the experience of a day or two, understand these details better than through the minutest explanation. He will find the Hoorj superior to anything else, for they can be loaded in a moment, and stay on even without the usual fastening with ropes, while they never get loose or go over.

*A large English hunting-saddle with holsters* (those in the form of bags are the best), *a thickly padded saddle-cloth, and a bridle*.—The best bridle is what Australians call a 'bush bridle,' combining the bridle and halter. Europeans will find it very difficult to ride on the saddles of the country. For ladies, a lady's side-saddle is indispensable. If the horse is your own, horse-clothing should be taken with him. A chain-halter to picket the horse.

*A courier's saddle*, with the broad stirrups coated with cork and leather, as made in Paris for riding couriers.

*An umbrella* is a protection from the rain and from the sun; it should be of double silk or cotton, white without, green inside; but it is well to learn to dispense with so cumbersome an article. The best substitute is a cloth cap with large vizor, with a thickly wadded white cover, and *havelock* hanging over the shoulders. The native saddlers make a convenient umbrella-case to affix to the saddle.

An Indian pith hat, a *straw hat* with a wide brim, or a *wide-awake*, is the best in hot countries. This should be covered with folds of muslin.

*Spectacles* are useful as a protection from the glare of the sun.

They should never be blue nor neutral tint but green. A green veil is so offensive to the Turks as not unfrequently to subject the wearer to insult.

*A small tent, a hammock, and a small carpet* have been already mentioned. A carpet or rug, Persian or Turkish, can be got at Smyrna.

*One or two large pieces of vulcanised India-rubber cloth*, or, failing that, of any other waterproof cloth, are very useful to lay on the ground under the body or bed, in the tent, or over the baggage on a mule's back in rainy weather, or elsewhere.

*A basin of block tin, a pocket water-flask* (to shut up in a box), *a looking-glass, table-cloths, sheets and towels, a Kater's compass and aneroid, a thermometer, a case of mathematical instruments, a telescope, drawing paper, pencils, India-rubber, a camp-stool, and measuring tape, should be taken.* The instruments must be got in England, or in Constantinople. The Turkish saddlers make a small leathern fold-up water-cup, which is a good thing to hang to the saddle-bow.

*Small lamps* are preferable to candles, and oil is sold in every town near the sea coast; but in case of a journey somewhat inland, a provision of sperm candles should be taken, as only tallow candles and pitch pine are found.

*A gun* may be very useful if the traveller is a sportsman, as game is generally very abundant throughout Turkey, and it will give variety to his fare. If a revolver is carried in the interior, an ostentatious display of arms is not desirable, as you may be robbed for a revolver. It is not necessary, as the attendants are armed; but should the traveller be a good marksman, it will greatly conduce to his safety should he occasionally take an opportunity to prove it. It is not considered desirable to trust natives with revolvers.

*Linen* should be taken in sufficient quantity to last for a month without washing. Wearing apparel should be strong. It is not safe to dress lightly, even in the warmest weather; for the nights are cold, and the heavy dews dangerous. The natives dress as warmly in summer as in winter when travelling, because they need protection against the burning sun as truly as against the cold.

Persons should be careful of drinking too much water in the heat of the day. Rinsing out the mouth with water is quite as effective as drinking for relieving the sense of thirst.

Along the wayside, fountains are provided by charitable Turks, but where the water is pointed out by the guides as poisonous, it should not be drunk. Water should not be drunk from marshy streams. Horses, too, should not be allowed to drink from fountains where there are leeches, which get in their throats and stomachs.

What we know as Turkish baths are to be found in all considerable towns, but they are often dirty. In some of them there is a separate day, or time of the day, for women, who go there to bathe, when a cloth is put across the entrance, as a sign that no man may enter.

The barber is a personage in all towns: he is, as of old, bleeder and toothdrawer.

The shoeing-smith is found in the great towns and stations of roadside traffic, as also the saddler, or packsaddle maker, but every traveller

who uses his own horses should have a few shoes and nails ready in a bag, and should be sure that some one in the company can shoe a horse in case of need. Many horses are ruined for want of this precaution.

In every town is to be found the *bakkal* or chandler's-shop keeper, Armenian or Greek, who sells bread, cheese, onions, leeks, sugar, coffee, coarse salt, soap, oil, native pickles or torshoon, pins, needles, nails, string, lucifer matches, and a miscellaneous collection of English imports, and German imitations of them.

A druggist, sometimes called a doctor, is to be found in a considerable town. It would be very unsafe to buy a drug of him, or have any medical dealings with him. He is commonly the man of whom to get coins, but even in the interior there are forgeries, and preposterous prices are asked for coins.

In the islands of the Archipelago the accommodation is commonly very miserable. No *lokanda* and no *khan*—shelter, perhaps, only to be obtained in the common room of a dirty coffeehouse. Food at most times bad and scarce, especially during some of the Greek Lents.

Letters of introduction for the interior from merchants and persons of standing in the seaport towns are very useful, for they admit the traveller to the warm hospitality of the East, save him from the necessity of occupying a filthy room at the *khan*, and give him an insight of the home life of the people which he could not otherwise obtain. But he must not imagine that he may thus live at the expense of the host by whom he is kindly entertained. On the contrary, he must reckon up the expense incurred on his account, and the value of the services rendered, and make it up in the manner most acceptable. His host will generally give him the opportunity to do so in a delicate way, and he must never fail to give presents in money to the servants and attendants. As a general rule, servants among the natives receive no pay from their master, but from his guests alone, and as the income of the place is generally known, the master makes up the deficiency by presents of clothes, &c. Indeed, it often happens that it is the servants who incur all the expense of entertaining strangers, and they justly expect to be repaid for it, and have something for their trouble besides. In travelling, however, no money should be carried but what is needed to take the traveller to the next large town where he expects to draw his funds, otherwise he would offer a bait to the robbers, whose spies inform them of the wealth of all who pass upon the road. He should have letters of credit addressed to the principal merchants in all the large towns he expects to visit. *The Ottoman Bank* is now able to furnish such letters to its agents in most of the large towns of the interior.

A letter to a Turkish official, unless from an intimate friend, or for some special purpose, rarely meets with anything more than civility.

If persons have any special object of pursuit, such as archæology or numismatics, they should obtain introductions to the archæologists of Constantinople, or numismatists of Smyrna, from their English brethren. These pursuits are naturally matters of general interest among Europeans, but of other subjects the cultivators are but few in number.



The traveller who has a letter of introduction to an English consul, should bear in mind that the consular service contains some distinguished and eminent men, but that H. B. M.'s government so far from having provided its officials with the means of exhibiting hospitality towards visitors, has barely provided them with the means of subsistence for themselves and families.

The ambassador and consuls must not be depended upon for introductions to Turkish harems, for the ladies of their families are not always on terms with Turkish ladies with whom they can take such liberties. It imposes upon the introducer much trouble and inconvenience, and affords no gratification to the Turkish lady, who is made the object of a show rather than a visit.

Lady travellers, who wish to visit Turkish families, had better get introductions from friends well acquainted with the ladies or their husbands, and they may be assured of a polite and hospitable reception.

In the interior, as in India, an English traveller is welcome in the house of any Englishman. He affords sufficient entertainment to need no ceremony.

### DRAGOMANS.

The great difficulty is in getting the right man\* for interpreter. Every hotel servant is a dragoman, and his qualifications inspire respect in the untravelling Englishman, knowing no language but his own. The dragoman speaks five or six languages, not in bad Italian, as has been surmised, but in bad Greek. The intercourse begins with respect for the important personage, who, according to his own account, has unveiled all the mysteries of the East; the progress is rapid to contempt, and his discharge is often summary. Some of them bear testimonials warning Englishmen against them.

They are commonly Greeks or Jews, without principle and without instruction. It must not be expected that the masters of the hotels at Constantinople can keep them in order, for they constitute a corps, coercing the hotel proprietors. If Missiri or another interferes with them, they report on board the steamer that the hotel is shut up, or there is fever in it.

In Smyrna there is very little choice.

A journey is best made in company with some English or Levantine gentleman connected with the country; or if the traveller can manage a little Turkish, he can take a Turkish attendant, and plunge at once into the interior. He will learn as he gets on. Unless under such circumstances the traveller in Turkey is always in the hands of people

\* 'Far away Moses,' to be heard of at the Liverpool Steam-packet Office, Perchembi Bazaar, Galata, is an intelligent and honest dragoman.

who are keeping him from knowing what is taking place, and who are imposing upon him.

A small acquaintance with Turkish is easily acquired, and this is the most general language throughout the Empire.

#### f. CLIMATE AND SEASONS; RULES FOR THE PRESERVATION OF HEALTH.

The tour of the southern part of Asia Minor should be made early in the spring, advancing northward as the season becomes warmer. For the highest parts of Asia Minor—about Erzeroom and in Koor-distan—the summer months are the best. September and October are commonly bad months for the interior, on account of the prevailing intermittent fevers.

Whatever may be their plans, and to whatever part of the East they may bend their steps, travellers should steadily keep in view the necessity of caution in avoiding all known causes of sickness, and avoid excesses, particularly in fatigue and exposure to the sun. Travel and rest like the natives. One may travel through a fever district, even in the night, with impunity; he should never sleep in it, except during the day. Sudden chills, night dews, and marshy places should be avoided; and flannel should always be worn next the skin. A supply of *quinine*, the grand specific for malaria fevers, should be by no means omitted in the travelling stores.

The following instructions are from an experienced and successful practitioner, Dr. James McCraith, M.D., F.R.C.S., England, formerly in the Royal Navy, and long employed with surveying ships on the south coast of Asia Minor, for many years in practice in the city of Smyrna, and of late Surgeon to H. B. M.'s Naval Hospital at Smyrna:—

#### *Medical Notes on Travelling in Asia Minor.*

'By travellers in this country the great enemy to be avoided is the "fever of the country." This is "fever and ague," having for its cause, here as everywhere else, "malaria" or marsh poison. This malaria, which we only know from its effects, is a poison generated at certain seasons in certain localities, so abundantly, and in such a concentrated or malignant form, that a single night's stay in such is sure to cause fever, often in a most deadly form, more especially to strangers. The season of danger is from the end of April to end of September, or if the year be healthy, from end of May to middle of September; and the dangerous localities are the valleys more especially, and the low alluvial grounds generally: in fact, wherever there is vegetation in warm climates, there will malaria also be, at night certainly, for the sun appears to dissipate it, or render it innocuous; you can safely spend the day where one hour's stay after sunset would be sure to give fever. The low grounds are

the most dangerous, as it is most certainly *in* such that the "malaria" is generated; but a raised ground, or even high hill, is not a *certain* safeguard, unless such hill be the *highest* in the neighbourhood. The *direction* of the wind, with regard to its reaching you from a suspected locality, is more to be studied than any other circumstance—you will have secured in vain every other favourable circumstance, if the wind should reach you at night *from* a marshy locality. There is a village in this country, on the margin of a pestiferous marsh, which is generally healthy; another village two miles off, on high ground, which is unhealthy: the reason is, the wind during the hot months invariably blows *from* the first village on the marsh, and from the marsh on to the distant village. This fact will explain what I would wish to say better than pages of explanation. Ravines, so tempting to the traveller on account of their verdure and coolness, are more especially to be avoided; the wind invariably blows either up or down those ravines: if the traveller be at the top, he is safe *if the wind blows down*; but if the wind blows up, especially a gentle wind, it will collect all the malaria and carry it up, concentrated as in a funnel, and envelope the traveller as in a mist, and poison him: this will explain why an elevated position may be as dangerous as a low one. But elevation *above the soil* is always a safeguard, as, for example, an upper room in a house is always to be preferred at night to a lower room, and the traveller sleeping in an upper room will likely escape, when a fellow-traveller in a ground-floor room is pretty sure to get fever. Malaria may be carried by a gentle wind, creeping like a mist up the sides of a hill, *close* to the ground, and give fever, or make a house unhealthy, up to a considerable height on the hill; but this same malaria, in order to reach an upper room in a house, must necessarily get mixed up with atmospheric air, and thereby be diluted and rendered proportionately harmless.

"The general directions then will be, "sleep as high above the soil as you can;" and "if the wind comes from a suspected locality, shut up the windows and doors of the room at night. Avoid remaining at night in any village or house where the wind from a suspected locality may reach you, suspected localities being alluvial plains where rice or tobacco more especially are grown; ravines; beds of water-courses and rivers; the mouths of rivers, more especially when they empty themselves into the sea; any locality where stagnant water exists, more especially if it be a mixture of fresh and salt water." "Do not be out after sunset, or before sunrise, in such localities: if unavoidably out at such hours, a respirator, I should say, may be of service; using as such a fold of cloth—the tail of your coat, if no other be at hand." The people of the country sleep out in the open air in various parts, but in doing so they invariably envelope the head in thick cloth, the air they breathe being as it were *sifted* through this before being breathed; it must have some cogent reason this practice to oblige them to adopt it, as it must be a very disagreeable practice. A belt of timber, a spur of a hill, a high wall, will save a village or city from the poison of malaria, by warding off and giving another direction to the gentle winds which otherwise would bring the poison on such villages or

cities. Smyrna is protected by the spur of the hill, and then by the belt of cypresses, from the malaria of the valley of St. Anne. At one side of these there is scarcely any fever, at the other side fever is generally rife and often deadly.

‘If attacked by this fever, the remedy is quinine, given in five-grain doses every hour, till twenty grains at least are taken; the quinine, if possible, to be given when the fever *leaves* the patient; but if the patient should have a severe attack (the which severe attack, as a general rule, will be preceded by slight attacks the two or three previous days, those attacks resembling a feverish cold which passes off), then in such severe attack give the quinine in ten-grain doses every hour till three doses are taken—in such cases you risk much more by waiting than by giving the remedy.

‘This is the experience in brief of one who has been treating those fevers for the last twenty-five years; who, when a young man attached to one of the public services, and in a special department peculiarly exposed to those fevers, lost two patients the first year; but having learned, like an old greyhound, to run cunning, never lost another patient for eight years that he was exposed to the same dangers in the same service.

‘Another enemy is diarrhœa; but met by a purgative of oil, if the bowels have not been well cleared out by the disease, followed by five-grain doses of Dover’s powder, and copious draughts of rice gruel. Dysentery may follow, mild in Asia Minor, severe in Syria, and dangerous in Egypt. This is treated as diarrhœa, with the addition of injections of two oz. thin starch, with five or ten drops of laudanum every four hours. If the dysentery does not yield to this, seek a doctor, or leave the country as soon as possible.

‘JAMES McCRAITH, F.R.C.S.

‘B. S. Hospital, Smyrna.’

#### g. PASSPORT, FIRMAN, ETC.

A *Foreign-Office passport* should be taken. The traveller who crosses the Continent *en route* for Turkey should have his passport *visé* in London by the Ministers of those states through which he passes, although the European governments have become so indifferent upon the subject, that travellers may now go from one end of the Continent to the other without being once asked whether they have such a document. In Turkey, however, it is not safe to be without it. The officials will abstain from asking for it for months, and then all at once demand it, and cast you into prison if you cannot produce it. And of all the horrible places in the world a Turkish prison is far the most horrible. When a long journey in the interior is contemplated, it is always best to be provided with all the documentary helps the government is willing to furnish, by paying the fee. These are of three classes—the firman, the bouyorouldi, and the teskéréh

The first can only be granted by the Vizir, and is only given to any traveller who will pay for it on the application of the Ambassador. The two latter can be granted by a governor; either of them will answer the purpose required, but the bouyorouldi is an order to the police to provide horses. It is always, however, very useful, in case the traveller should want horses or send a messenger, as he then only pays the postmaster at the rate fixed by law. The traveller provided with a firman will rarely find it necessary to use his passport, as it will never be demanded of him; it will only be in case of any difficulty, or of his being forced to apply to the authorities for redress, that he will find occasion to present it. The *teskéréh* is the usual form of passport. No *visa* is required.

### h. MODE OF TRAVELLING; HIRE OF HORSES; TESKÉRÉH.

There are three modes of travelling in the East. The most agreeable and comfortable is that adopted by a Turkish gentleman. It consists in having several native servants, tents, and either one's own horses or those hired from a *katerji* or muleteer. The speed is slow, the caravan rarely accomplishing more than 20 or 25 m. a day. The tents are pitched in the evening near some running stream or some pleasant gardens. The provisions, either brought from the last resting-place, or purchased in the village near the night's encamping ground, are cooked near the tents, and your servants spread your carpets, prepare your pipes, and mix your sherbets. This mode of travelling is comparatively cheap, but requires some acquaintance with the language and customs of the people. It is, undoubtedly, that which commands the most respect, enables the traveller to see and to learn most, and causes him least fatigue and annoyance.

The second mode is that usually adopted by Englishmen of certain means. It consists in hiring one or two guides, Turkish, Levantine, or Greek, who speak some European language, paying them so much a day, and leaving every arrangement in his or their hands. Some trouble may be spared, but the traveller will learn little of the manners and language of the people amongst whom he is travelling—will be imposed upon in every way—and will pay ten times the real price for everything. He soon becomes the mere slave of his dragoman.

The third mode is the best for one who desires to become thoroughly acquainted with the country and people, and to learn something of the language. It consists in buying a couple of horses, one for a riding-horse, the other for a pack-saddle, on which his luggage—reduced to the smallest compass—can be placed, and above it, a native hired as a servant. In this way the traveller can go from village to village, sometimes joining parties or caravans, at others journeying alone, according to the nature of the road and the safety of the country. He will spend very little. His horses should cost him from 8*l.* to 12*l.* according to the place where he may purchase them; he ought always

to be able to sell them, at the end of his journey, for half or two-thirds of what he paid for them; and his daily expenses will amount to 2s. or 3s. per head. He will lodge in *khans* in the great towns, in the *odas* or public rooms in the villages, and in the tents of the wandering tribes when crossing the plains which they frequent, and will of course have to encounter the contact of every species of vermin. He will soon become accustomed to this mode of travelling, will acquire information without trouble, and will become intimately acquainted with the people amongst whom he is journeying. In a very few days he will pick up enough of the language to make his way; and, in a short time will be able to converse with the inhabitants with sufficient fluency to render his intercourse with them instructive and agreeable. Short vocabularies are given in various sections for Turkish, Greek, Armenian, Koordish, and Albanian. This mode of travelling, however, may be vastly improved by the purchase of an additional horse or mule and the hiring of a cook. A tent can then be carried along, with the necessary cooking apparatus, and the traveller be independent of all the world.

For hired horses in Turkey 4½ piastres are paid by law by the hour, or rather estimated hour's journey, or saat. The hour is from 2½ m. to 3½ m., being the usual rate of progress of the common caravan, when the muleteers go on foot. The horse of the *surujy*, or postilion, is to be paid for; a very small present, from 2½ to 5 piastres, according to the length of the stage, satisfies him. The chief stableman is entitled to a small gratuity. The amount of speed depends mainly upon the bakshish, or present to the *surujy*, but one can usually depend upon making two hours of road in the space of one.

In every town where a Pasha resides, it is desirable that the traveller should visit and obtain from him a *teskéréh*, setting forth everything he will require in his journey; in this *teskéréh* should be inserted an order to billet him upon the Christians in any town or village, to the postmasters to furnish him with good horses, and, should speed be an object, that they shall be driven rapidly, and any other points which may strike the traveller as useful.

The postmaster in a Turkish town is a person of some consideration. The post-stations are usually about 12 to 18 English m. distant from each other, but the distance depends on the distribution of the population.

The postmaster holds his office through a contract with the government, by which he is bound to furnish the number of horses required every week for the mail both ways; the compensation he receives consists of a fixed monthly stipend. His engagement also requires him to furnish government officials and all persons furnished with an official *bouyorouldi* with any number of horses they may require, at the rate of 4½ piastres per hour of road, the number of hours between any two points being settled by official programme. Should the postmaster have no horses of his own in his stables, he is bound to find them somewhere else, and procure them at any bargain he may be able, but the traveller always pays the price set by law.

We have given separately for Roumelia and Anatolia the official list

of post-stations, and we have compiled throughout the handbook routes of the post-roads made up from the government map.

There is a government map and list of post-stations in Turkish occasionally published, and which may sometimes be got at Constantinople, rarely at out-stations.

In those parts of the country where no *menzil* or regular posting system has been established, the traveller can travel with the *surujies* (in Greek *agoyati*), carriers or muleteers. These people have regular routes of traffic, and fixed days for performing the trip; but there are some who let horses, and accompany them, for any district. They also carry letters and packages.

There is as yet no regular system of carriage-roads, although the roads are now greatly improved. In some roads, however, carriages can be used, and in some parts Tartar waggons. But the traffic is still mainly carried on by horses, mules, and camels. It is impossible for us to give under each route its carriageable state, that must be enquired, because sometimes where a carriage-road is made the natives neglect to repair it, and it ceases to be useful. As a general principle, though a Turk may go to a great expense for a road, building, carriage, or instrument, he never repairs. He puts up something new, but he leaves his father's works unrepaired. Many roads, fountains, and buildings are works of piety, and no provision is made for their repair, or rather whatever was left for it by the dead is appropriated by the living for their own comfort.

The Sublime Porte has organised in the Ministry of Public Works a Department of Roads, of which M. le Chevalier Charles Ritter, of the French Corps des Ponts et Chaussées, is director-general. Under the auspices of H. H. Fuad Pasha, a general law has been passed establishing a labour rate. The law is put into force partially in Roumelia, and on some great roads in Northern Anatolia, but it will require time to organise the staff and mode of operation.

#### i. TRAVELLING SERVANTS; TARTARS.

It is difficult to find in England a servant capable of acting as interpreter in Turkey: Mr. Missiri, who now keeps the *Hôtel d'Angleterre* at Pera, was celebrated in this capacity by the author of "Eothen." Numbers of travelling servants are, however, to be heard of at the hotels of Smyrna and Constantinople, but they are generally worthless. A really useful and trustworthy servant is not to be had for less than 16*l.* a month. None should be engaged but such as possess good testimonials, and are thoroughly acquainted with the dialects of the provinces to be visited. For instance, a knowledge of Turkish, Greek, Albanian, Bulgarian, and Wallakian, is necessary in European Turkey; Turkish is alone required in Asia Minor; in Syria

and Egypt, Arabic is also essential with the Turkish. Next to the local language, Italian will be found most useful throughout the Levant, as it is understood by the Jews. French is also usually spoken by the European residents, and even by some of the higher Turkish authorities. English is understood in the seaports and by a few Turkish naval officers.

A *Zabtieh*, recognised or furnished by the government, is a useful man if the proper person can be obtained. He saves the necessity of seeking such an official at every large town, secures the best lodgings and food to be had, and is a protection against robbers simply by impressing them with the idea that the traveller has influential friends.

### j. ACCOMMODATION FOR TRAVELLERS.

In the great cities are hotels, and now there are *lokandas* or small inns in many of the towns. These establishments are extending, but they offer very poor accommodation.

There are generally *khans* (called *hans*, not *kans*), or inns, established at every 2 or 3 h. distance on the main road, but they never offer any further accommodation than a dirty mat and a shelter. Nothing is provided, and the traveller must send out for what he requires. He will do well to replenish his stores in the large towns, but even there he should avoid stopping at the *khans* and *cafés*.

When the traveller is obliged to put up in a *khan*, the first thing to do before entering his room is to have it well swept, cleansed, and supplied with plenty of water. It is always better to try to have a room in a private house, and by a present given to the people of the *khan* the traveller will generally obtain lodgings. In towns where no *khans* or lodgings are to be found, it is best to go up immediately to the governor's house, or the convents, if there are any; in convents, however, there is some difficulty in receiving ladies. The governor generally quarters a European on the head of the Armenian or Greek community, who is very glad of the chance of turning a penny.

Horses are sent to the *khan*, and charged so much a head.

The *khans* were erected by former Sultans, by the munificence of private persons, or from pious bequests of devotees, and more frequently as a private speculation, for the accommodation of travellers. They are large buildings surrounding a court, in the centre of which is usually a fountain. The rooms are small, generally opening upon a gallery above, or sometimes into a colonnade of brick arches on the ground-floor. Though these *khans* are chiefly hired by travelling merchants, and the rooms are used by them as a *dépôt* for their merchandise, still strangers from all parts of the world, of every religion, profession, rank, and quality, may lodge in them by paying the fixed price, besides the usual present to the *khanji*, or innkeeper, and the waiters.



On the traveller's arrival, a key of the bare and unfurnished apartment allotted to his use is delivered to him. He may hire the use of mat, carpet, and even bedding, if willing to run the risk. The gate of these khans closes soon after sunset: a traveller therefore, who intends to pass the night in one of them, should endeavour to arrive before that period, as it is not always easy to procure admittance when once the gate is shut: indeed on all accounts it is desirable not to be out after sundown, soon after which time it is pitch-dark, the streets empty, the dogs loose, and holes and ruts invisible. Most khans include stalls for horses, camels, and animals of all descriptions.

Throughout all parts of Turkey there are rural sheds where coffee is sold, which are attached to the guard-houses, erected where the government find them indispensable to the security of travellers. These people should be propitiated by paying them for the coffee they are anxious to furnish, else they are apt to turn robbers themselves. As there are vermin inside, it is best to sit outside on your own carpet.

In all the large towns the traveller will meet with eating-houses in the Turkish quarters, where fowls, mutton, lamb, kubabs, &c., can be procured. *Kubab* consists of mutton, chopped small with fat and herbs, then roasted over a slow fire on wooden skewers, and served up on thin cakes of bread. *Pilaff*, the favourite Eastern dish, is composed of rice, with portions of meat. *Dolmah* is stuffed vegetables. *Sherbet* is made by pouring boiling water on fresh, dried, or preserved fruits. *Yoghoort*, a thick sour preparation of milk, is refreshing after a journey, and is sold in all the towns and villages. *Kaimak* is milk boiled down to the consistency of butter. *Halvah* is a sweet stuff prepared with sesam oil, and very unpalatable to strangers. *Kataif* is a kind of vermicelli sweetened with honey. In towns, roasted and baked meats may be obtained at noon, and often again at sunset. It is a good plan to send a joint of meat to the public ovenman or *Fooroonji*, to be roasted at night and to be carried on for the next day's journey. Good living, provided it be not carried beyond the bounds of temperance, is essential in southern countries, to enable the traveller to bear up against the fatigue of constant riding on horseback, in an enervating climate, which, notwithstanding its charms, acts injuriously upon Europeans, especially if they expose themselves to the hot sun in the middle of the day, and to the damp fogs arising from marshy plains at night, or even to the night air in situations where there is any suspicion of malaria. Half the complaints to which strangers are liable arise from too great abstemiousness, while the old-established residents in the East adopt exactly the opposite system.

In the small commercial towns on the coast of Turkey, the consular agents sometimes receive travellers into their houses; but as they are chiefly Christians of the country, having no salaries attached to their office, it cannot be expected that they can afford to lodge all travellers that require hospitality gratis. Some degree of delicacy, however, is to be observed in offering them any present. In the interior there are also Greeks and Armenians who will receive strangers into their houses, and in a very few places Greek convents where the traveller

will be welcomed. A *firmán*, and even a *bouyorouldi*, always secures hospitality in private houses or convents, by sending it on to the Turkish authorities, who order that the traveller be received in one of them on his arrival.

A traveller, provided with a tent, may always place it with safety in the midst of, or near, an encampment of Turkomans. These primitive tribes of wanderers will receive him kindly, offering him milk, eggs, and whatever they possess gratuitously; and should he be unprovided with a tent, they will appropriate one of their own for his accommodation. Koords and Arabs, and Gipsies or Chinganes, are, however, less hospitable.

### k. MONEY IN TURKEY.

The *circular notes* of the London bankers, the best and most convenient mode of taking money abroad, can easily be negotiated at Smyrna, Constantinople, and at all large cities throughout Turkey, where the traveller can also procure letters of credit on merchants in the towns of the interior. Money can be remitted by the government post in gold coin. The Turkish paper money should be avoided, for it does not circulate beyond the capital.

The coinage consists of copper, silver, and gold, at the rate of 100 piastres to the Turkish pound or *lira*, the par of exchange for the pound sterling being 110. The Turkish pound is reckoned at 18*s.* worth intrinsically 0·9027*l.* or 18*s.* 0½*d.* The chief unit is the ghrush, called by Europeans the piastre. The Turks do not understand piastre. They say *lira*, *beshtik*, *ghrush*, *para*.

Turkish money:—

3	aspers	make	1	para.
40	paras	„	1	piastre or ghrush
100	piastres	„	1	<i>lira</i> .
500	„	„	kese	purse.
200	kese	„	yuk	load.

The coins are, copper:—

						<i>s.</i>	<i>d.</i>
5	paras	.	.	.	.	.	½
10	„	.	.	.	.	.	1
20	„	.	.	.	.	.	1·083
1	piastre (ghrush)	.	.	.	.	.	2·166

Silver:—

1	piastre =	.	.	.	.	.	2·166
2	„ =	.	.	.	.	.	4·332
5	„ =	.	.	.	.	.	11
10	„ =	.	.	.	.	.	1 9½
20	„ (silver mejid) =	.	.	.	.	.	3 7½

Gold :—

25 piastres, or $\frac{1}{4}$ lira	s. d.
50     "     or $\frac{1}{2}$ lira	4 6 $\frac{1}{2}$
100    "     or lira or gold mejid	9 1
	18 2

There is besides a debased currency proposed to be withdrawn, and which is called beshlik and altülük, dirty-looking stuff.

10 paras.
20     "     yermilik.
40     "     1 piastre or ghrush.
100    "     2 $\frac{1}{2}$ piastres or half beshlik.
3 piastres, half altülük.
5     "     beshlik.
6     "     altülük.

The altülük is whiter than the beshlik.

There are notes of the Imperial Ottoman Bank, but as yet little used.

Table of foreign coins, with their equivalents in piastres :—

	(Usual value.) Piastres.
Sovereign } at par 110 piastres	= 122
Napoleon }     "     86     "	= 96
English crown	= 30
English shilling	= 6
Five franc piece	= 24
One franc piece	= 5
Spanish Dollar (Colonnado)	= 27
American Dollar	= 24

The Imperial Ottoman Bank has large establishments at Constantinople and Smyrna, and branches or agencies in the local capitals.

The figures which are useful for understanding coins, numbers in teskerés, accounts, numbers of houses (as houses are now numbered in many of the large cities), and dates on coins and Mussulman monuments, are :

1	I
2	II
3	III
4	IV
5	◊ or O
6	VI
7	VII
8	VIII
9	IX
0	.

The word *bakshish* is one that will soon become familiar to the traveller in the East: it means a gratuitous gift of money, which an

Oriental will often expect in return for any service however trifling ; but nevertheless care must be taken not to mistake an act of hospitality or kindness for a priced service. Should the traveller, on arriving at a town or khan, find the gates closed, this magic word will cause them to fly open ; in short, there are few difficulties it will not remove ; it has the same power all the world over, though called by different names.

As a general principle among Moslems, payment for service is considered to depend on the rank of the individual served. The rich man is expected to give according to his rank.

### I. TURKISH WEIGHTS AND MEASURES.

- 4 grains make 1 seed.  
 16 seeds, or 64 grains, make 1 dram.  
 1½ miskal " " (used for pearls, &c.)  
 400 drams make 1 oke (okka)=kilo. 1·282.  
 6 okes " patman.  
 44 okes " kintal (kantar).  
 176 okes " cheki.  
 (1 oke is equal to 2·832 pounds Avoirdupois.)

There are two piks: the one, arshùn, is 28 inches English, and is used for measuring silk and broadcloths; the other, endazeh, is a little over 26 inches, and is employed for carpets. Land is measured by doonoom, which is a square of 400 arshùn on each side, equal to 416 endazeh.

Liquids are sold by weight.

The measure for grain is as follows:

2 kooti (box) make 1 shinik.

8 kooti, or 4 shinik, make 1 Constantinople kile (bushel).

(One French litre is equivalent to 0·030158 or  $\frac{1}{32}$  of a kile of Constantinople; the kile is therefore equal to 2 quarts  $1\frac{1}{2}$  pint English.)

The kile used in different parts of Turkey is very different from that of the capital:—

$37\frac{9}{10}$	kooti	make one kile of Alexandria.
$13\frac{3}{10}$	"	" Smyrna.
$18\frac{1}{2}$	"	" Cyprus.
$39\frac{4}{10}$	"	" Candia.
$46\frac{1}{2}$	"	" Salonica.

## m. CHARACTER OF THE PEOPLE OF TURKEY.

One cannot long reside in Turkey without being made aware of the fact that the entire fabric of Mussulman society is laid upon the Koran, which claims to be of divine origin, and therefore unalterable. This is true, not only with reference to all such matters as relate to religious faith and practice, and to morality, but also to the general structure of society, the political *status* of the different classes of the population, the civil and criminal laws, the administration of justice, and the condition of education and learning. It may well be called a body politic constructed after the pattern of the Middle Ages, struggling for continued existence amid the blazing light of the civilisation and knowledge of the nineteenth century. Such a contrast, as may well be supposed, cannot be kept in existence for any length of time, and changes are rapidly taking place in Turkey, despite the cunning craft which sought to make the empire a permanent fixture to the end of time. As long as the Turks entertained no doubt of the superiority of their religion, they zealously practised its tenets, and only revealed the natural deformities of a system, which, while it enforces and exaggerates the value of certain specific social virtues, more than makes up for it by giving the reins to all the worst passions inherent in human nature. In those days of Turkish blissful ignorance, the bigoted follower of Mohammed was simply grossly licentious, brutal, cruel, formally polite but coarsely boorish, and living upon the labour and sufferings of his Christian subjects or the poorer of his own creed. In those days, the European *giaour* could not show his face in a Turkish mosque without danger of assassination on the spot; nor could he travel in the land, except in disguise, armed to the teeth, and accompanied by a trusty guard. But the last fifty years have wrought a great change in the ideas of the Moslem. He has discovered that he lies at the bottom of the ladder of civilisation, while the *giaours* are at the top. Devout Moslems are free to confess that the Mussulman faith has perished from the land. With exceptions that are fast growing more and more rare, the few forms yet negligently practised are the result of old habit rather than of present conviction. Attachment to race and caste, the remaining hatred of anything 'infidel,' and the love of power, still keep together the crumbling elements of the Turkish nationality. The people, brought into near contact with European civilisation, have lost their old faith, while they have adopted nothing as yet in its stead; and they are burdened with the vicious character, the uncontrolled passions, the low, degraded tastes which their religion so long and so assiduously fostered in them. They are as yet, in general, unable to make up their minds to seek a better system of faith or morals, or a sounder civilisation, by the pride which refuses to cast the superannuated pages of the Koran into the flames. This state of mind is sufficiently evinced by the avidity with which many Turks purchase and study the Christian Scriptures, of which tens of thousands of copies have been sold them during the

past few years. Many are evidently enquiring into the evidences of Christianity, and the truth or falsehood of Mohammedism, and they often discuss these topics among themselves; the prosperity of Christian Europe is doubtless an argument for the correctness of its religious belief, which is quite unanswerable to many minds; and prophecies of the speedy fall of the Turkish commonwealth are freely circulated and generally credited. A small number have renounced their old faith, and have been received by baptism into the communion of the Armenian, Protestant, and Romish Churches. It is, however, worthy of notice that the sincerest converts among them show more or less of the vicious education and training they received under the influence of Mohammedism; it is the second generation alone, the children of these converts, who appear to be free from the brutalising effects of the system.

The Christians of Turkey are in a condition much more favourable to improvement, so far as it depends upon their own mental and moral preparation. They had been brought to perhaps the lowest degree of degradation possible for nominal Christians by causes whose severity and long continuance are unparalleled in the world's history. The Moslem had most cruelly oppressed them for twelve centuries; their schools had long been closed, their books destroyed, and they had been compelled to give up the use of their own Christian tongue, and to speak only Turkish; they were reduced to beggary, and worked for their living with an incessant and bitter persecution constantly pursuing them, not so much carried on by the government as by the whole ruling race. But Christian Europe has at last come to their aid—lukewarmly and slowly, and sometimes very unwisely; but still their condition has been vastly ameliorated; they enjoy a considerable measure of security for life and property, at least compared to their former state; and their improvement in wealth, and the rapid progress of education among them, sufficiently attest the fact that, however degraded by oppression, their religious faith possesses all the elements of vitality. The destruction of learning had brought their Christianity to the condition of a degrading idolatry; but with the progress of education, they are every day purifying their faith, and thousands of them, in all parts of the empire, have already rejected the unscriptural superstitions and errors which had accumulated during the 'ages of ignorance,' and are worthy illustrations of the ennobling and civilising influence of Evangelical Christianity. The Christians of Turkey, though their masters still refuse to allow them to testify before a court of justice, and thus keep them in the position of slaves whose lives and property are in the hands of men of a strange faith, are yet fast taking a position of moral and intellectual superiority to the ruling race.

Such Europeans as have long resided in Turkey are not a little surprised and amazed by the glowing descriptions of Turkish virtue and morality which are published at home by travellers who have merely made a trip or two across the country, and are even ignorant of the language, as their writings abundantly prove. The English traveller goes through the land with a considerable array of servants

and with many comforts which the natives leave at home. He carries firmans and other documents for his protection, and it is supposed that he can be nothing less than an English pasha, a member of the ministry, or even perhaps a scion of the royal family *incog*. His attendants help to produce this impression, for they gain greater consideration thereby; it is only the traveller's purse that suffers for it. The Turks, well trained in diplomacy, see at once the importance of a good impression; the stranger doubtless has the ear of the all-powerful ambassador of her Majesty; they therefore lay themselves out, but are careful at the same time not to neglect immediate profits. The traveller sees nothing, of course, of their interior life; he is quartered upon the Christians. But more than this: English and foreign merchants always prefer to deal with Turks rather than with Christians; the fact is, the only weapon of the latter has been deceit for so many centuries, that they have become proficient in it. The Turk has always had his own way in everything by downright violence and unblushing injustice; he has not learned to hide the truth. The new system of things, however, which is being introduced through European influence, whereby every man must be protected in his rights, has compelled him to deceive the European in order to make him believe that he is carrying out his wishes; and his remarkable proficiency in this new school must be apparent to anyone who is acquainted with the annals of diplomacy in the East during the last twenty years; they show the Turk to be a match to the most accomplished of the followers of Machiavelli, even to a Fanariote himself; and the improvement of justice to the Christian is already producing a change in him too, the very reverse of what is going on in the Turk, and leading him toward that 'honesty' which is becoming to him 'the best policy.' The traveller should beware of putting faith in the accounts of Turkish honesty, truthfulness, and virtue. With the Turk, fear is the only motive that will restrain him. It is only here and there, chiefly among the poor cultivators of the soil and the nomadic tribes, which are heretical, that religious faith occasionally retains some hold upon the conscience, and preserves a semblance of virtue.

There are, however, many interesting traits in the character of the populations of Turkey, which belong to the East generally, and distinguish it from the West. One of the most prominent of these is hospitality. Indeed, all classes alike, Moslem and Christian, may truly be said to be given to hospitality, though everyone practises it according to his means. No question is asked; distinction of nation or religion, of rich or poor, is not thought of. The poorest village, where no khan exists for the accommodation of the traveller, has its guest chamber, *mussafer odassy*. The Kiahaya, or head man of the village, is there bound to entertain strangers at his own table, and to furnish them bedding for the night, even though they are unable to give a present when they depart, and the great majority never do. The only means to prevent the abuse of such

hospitality is to enforce the rule that no traveller shall stop more than one night, except in case of sickness or bad weather. The Turkish idea of the rights of hospitality, however, materially differs from that of the Arabs: with the latter, the eating of bread and salt with them, or the tasting of the camel's milk in the great pan, lays them under obligation to sacrifice their very lives in defending yours. Not so with the Turks: for they often discover by the conversation of the guest at the village 'room' the probable value of what he is carrying, and the route he proposes to take, and waylay and rob him the next day! But this hospitality is not practised in large towns, where provision is made for travellers at the public khans. There may be something akin to this idea in the superstition, found, however, among Mohammedans alone, which forbids any harm being done to animals or birds that seek the companionship of man. Dogs abound in the streets, and large sums are spent in feeding them. Birds of prey sit upon the roofs, and come down into the streets to dispute the offal with the canine race; the inhabitants thus save themselves the trouble of removing it to a distance; even the dead cattle are allowed to remain where they drop until carried off piecemeal by these scavengers. A house is highly favoured when the storks make their nests upon the roof, though they sometimes drop snakes and other reptiles among its occupants. The turtle-doves coo familiarly on the roofs, and walk undisturbed in the streets of Turkish towns. Christians do not tolerate such freedom on the part of the brute creation. But among the Turks the idea seems in some measure to be applied to vermin itself. There is no evidence that the treatment of animals by the Turks to which we refer, arises from any feeling of kindness on their part, as some travellers have represented; for the contrary is too evident. Indeed there is perhaps no country in the world in which the brutes are treated with more wanton cruelty. Beasts of burden are probably made to do more hard work, are whipped more mercilessly, and are more scantily fed, than anywhere else, unless it be among the Tartars of the Don and Crimea. The street dogs, which are fed in a good measure by public charity, and for whose support large sums of money are willed by the wealthy Turks, bear, many of them, marks of the cruelty of man, gaping wounds evidently made with the knife. Some years ago the government authorities, finding that the dogs of Constantinople had become a nuisance not to be endured, had large numbers of them enticed on board a vessel, from which they were landed upon a rocky and desert islet in the sea of Marmora, and left to devour one another. One who is familiar with the cruel and treacherous temper of the Turks, is no way surprised to learn that, at the destruction of Deir El Kamar, during the Syrian massacres, it was the Turkish soldiery who, after inducing the Christians to take shelter in their fort, held them one by one for the Druzes to cut off their heads, and that while the latter killed the men and male children alone, the Turks, who had no old feud to settle, but were actuated by bigotry, covetousness, and a sanguinary disposition alone, spared neither sex nor age! Some writers strive



establish a great resemblance between the Turk and the Englishman ! We do not accept the compliment.

It is supposed by many abroad that the Mohammedan law, which forbids the drinking of wine, is an effectual preventive of intemperance. As spirits, however, are not forbidden, this law produces rather the contrary effect. Did the people use only the mild wines of the country, there would doubtless be little or no drunkenness. But the great call for *raki*, and the higher price paid for it, leads them to manufacture it from their grapes instead of wine, and the consequence is the prevalence of a degrading and impoverishing intemperance. The greatest drinkers are doubtless to be found among the wealthy Turks ; some of them seem to live for no other object. Nor does polygamy, at least that of the Koran, meet with better success in producing chastity. A man's wealth is usually told among them by his corpulence, betraying the fact that they indulge in the pleasures of the table to the extent of their means. Nearly all the chief officers of the empire are remarkable for their portliness ; some of them cannot move without assistance. Among the Turks, despite the plurality of their wives, a large family of children is of extremely rare occurrence, while the contrary is the case among the Christians. Indeed, the Moslem population is evidently and notably diminishing in all parts of the empire, while the Christian as rapidly increases.

Although the government of the Porte presents an array of ministers and officers which bears some resemblance to European governments, yet the fundamental idea which pervades it is the patriarchal theory. The Sultan is absolute in all things, and has a recognised unlimited control over the lives and property of all his subjects. Every man, too, is absolute in his own house ; his children usually remain at home and have all things in common, being subject to their father until his death, when they separate into distinct households. Among the Christians, it is by no means uncommon to find families of 30 and 60 members, all living under the same roof : we know of one which numbers 123. Among the Turks there are few children, but if the man is wealthy he has three or four wives, each of whom has several slaves, to whom the master has free access. And in society generally, more particularly in the interior, the country is pervaded by a sort of feudal system. There is, indeed, a judge, *cadi*, whose duty it is to administer justice ; and a governor, who is head of the insignificant police. But the doings of these people are wholly controlled by their pecuniary interests ; they hold their offices during a very short time, and endeavour to make them the most profitable they can. The people, therefore, are compelled to look elsewhere for the protection of life and property. Every man of wealth and influence thus becomes a sort of nucleus to which the commonalty gather and cling for their safety. Presents are from time to time made to the great man ; he is put under obligation in various ways, and when some difficult task actually occurs for him to perform, he is offered money, *anything* he may covet. There is, of course, very little business done in the courts

of justice, and even what is carried there is in reality decided privately outside. This system appears to satisfy the wants of the people, and it is acted out in spite of *Tanzimat* and all the other dust thrown in the eyes of Europe.

### *n. MANNERS AND CUSTOMS OF THE TURKS.*

The customs of Orientals have ever been in striking contrast to those of the people of the West, and though Turkey is rapidly undergoing many changes in this respect, owing to the inroads of European civilisation, yet these differences still meet the stranger at every step. With Orientals, the shaving of the head is generally adopted as an old and useful custom, for it conduces to cleanliness; while with us it remains only as a punishment. We uncover our heads and take off our gloves before a superior, and walk into his presence with our best boots or shoes upon our feet, while they take off their shoes, carefully cover their hands, and draw their turbans or caps lower down upon their foreheads: the same is true of the act of worship. With them, the men bare their necks and arms; women do the same with us. Our women appear in public in gay colours, and our men in sombre hues; while with them, it is the men who walk the streets decked in all the colours of the rainbow, embroidered with silver and gold cord, and the women carefully veil themselves from head to foot, and show their finery only to their husbands or their own sex. In Turkey, the ladies wear trousers, and many gentlemen petticoats. The ceilings of their rooms are elaborately painted, while the walls are plain; it is the contrary with us. With them, it is the ladies who wait upon the gentlemen; while with us the gentlemen wait upon the ladies. The European lies in bed with his feet well tucked and his head bare; the Turk cannot sleep without extra wrappings about his head, over which he moreover draws up his coverlet, while his bare feet stick out at the other end. We wash our hands before eating; and they, when they have finished. We consider dancing a polite recreation, in which all take a part for their own gratification; they deem it a disgraceful avocation, and consider the pleasure to be only in looking on. In England the religion of the State lays taxes upon sectarians; in Turkey the ecclesiastical property of sectarians goes free. In fine, the East presents ever renewed contrasts to the West. Nor is it an easy task to decide which of the two hemispheres is right. Each has a good reason to act as it does; and the customs of either are so well fitted to its circumstances, that a change would probably, in many cases, do more harm than good, and would, moreover, require innumerable other changes to follow suit. The real improvement to be sought for each lies in a better education of the masses.

‘In Turkey, the room is the principle of all architecture; it is the

unit, of which the house is the aggregate. The architect, as the proprietor, thinks only of the apartments, and there no deviation from fixed principles is tolerated. Money and space are equally sacrificed to give to each chamber its fixed form, light, and facility of access, without having to traverse a passage or another apartment to reach it. Every room is composed of a square, to which is added a rectangle, so that it forms an oblong. It must be unbroken in its continuity on three sides. The door or doors must be on one side only, which, then, is the "*bottom*;" the windows at another and the opposite side, which, then, is the "*top*." The usual number of the windows at the top is four, standing contiguous to each other. There may be, also, windows at the '*sides*,' but then they are close to the windows at the top, and they ought to be in pairs, one on each side; and, in a perfect room, there ought to be twelve windows, four on each of the three sides of the square: but as this condition cannot always be realised, the room in each house, so constructed, is generally called the kiosk, as kiosks, or detached rooms, are always so constructed. Below the square is an oblong space, generally depressed a step; sometimes, in large apartments, separated by a balustrade, and sometimes by columns. This is the space allotted to the servants, who constantly attend in a Turkish establishment, and regularly relieve each other. The bottom of the room is lined with wooden work. Cupboards, for the stowage of bedding; open spaces, like pigeon-holes, for vases, with water, sherbet, or flowers; marble slabs and basins, for a fountain, with painted landscapes as a background. In these casements are the doors. At the sides, in the angles, or in the centre of this lower portion, and over the doors, curtains are hung, which are held up by attendants as you enter. It is this form of apartment which gives to their houses and kiosks so irregular, yet so picturesque an air. The rooms are juttied out, and the outline deeply cut in, to obtain the light requisite for each room. A large space is consequently left vacant in the centre, from which all the apartments enter; this central hall, termed *Divan Hanéh*, gives great dignity to an eastern mansion.

'The square portion of the room is occupied on the three sides by a broad sofa, with cushions all round, leaning against the wall, and rising to the sill of the windows, so that, as you lean on them, you command the view all round. The effect of this arrangement of the seats and windows is, that you have always your back to the light, and your face to the door. The continuity of the windows, without intervening wall or object, gives a perfect command of the scene without; and your position in sitting makes you feel, though in a room, constantly in the presence of external nature. The light falls also in a single mass, and from above, affording pictorial effects dear to the artist. The windows are seldom higher than 4 ft. Above the windows a cornice runs all round the room, and from it hang festoons of drapery. Above this, up to the ceiling, the wall is painted with arabesque flowers, fruit, and arms. Here there is a second row of windows, with the glass set in gypsum in ornamental figures. There are curtains on the lower windows, but not on the upper ones. The roof is highly painted and ornamented. It is divided into two parts. The one which is over

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the square portion of the room occupied by the triclinium is also square, and sometimes vaulted; the other is an oblong portion over the lower part of the room close to the door: this is generally lower and flat. The sofa, which runs round three sides of the square, is raised about 14 inches; deep fringe, or festoons of puckered cloth, hang down to the floor. The sofa is a little higher before than behind, and is about 4 ft. in width. The angles are the seats of honour, though there is no idea of putting two persons on the same footing by placing one in one corner, and another in the other. The corner first seen from the door is the chief place; then the sofa along the top, and general proximity to the chief corner. But even here the Eastern's respect for men above circumstances is shown. The relative value of the positions all round the room are changed, should the person of the highest rank accidentally occupy another place. These combinations are intricate, but they are uniform. So far the room is ancient Greek. The only thing Turkish is a thin square cushion or *shilteh*, which is laid on the floor in the angle formed by the divan, and is the representative of the sheepskin of the Turcoman's tent. It is by far the most comfortable place; and here, not unfrequently, the grantees, when not in ceremony, place themselves, and then their guests sit upon the floor around, personifying a group of their nomade ancestors. \* \*

'The Osmanli guest rides into the court, and dismounts on the stone for that purpose, close to the landing-place. He has been preceded and announced by an attendant. A servant of the house gives notice to his master in the selamlık, not by proclaiming his name aloud, but by whispering the visitor's name. The host, according to his rank, proceeds to meet him at the foot of the stairs, at the top of the stairs, at the door of the room, or he meets him in the middle of the room, or he only steps down from the sofa, or stands up on the sofa, or merely makes a motion to do so. It belongs to the guest to salute first. As he pronounces the words "*Selam aleikum*," he bends down as if to touch or take up the dust, or the host's robe, with his right hand, and then carries it to his lips and forehead. The master of the house immediately returns, "*Aleikum Selam*," with the same action, so that they appear to bend down together. This salutation is given to Moslems alone; a Turk is sure to lose caste with his own people if he make even the common motion with the hand to a Christian; a nod of the head is enough for him. This greeting quickly despatched, without pause or interval, instead of pointing the way, and disputing who is to go first, the master immediately precedes his guest into the room, and then, if they are equals or the guest be the superior, turning round, makes way for his passage to the corner, which if he refuses to take, he may for a moment insist upon, and each may take the other's arm, as leading him to that part. With the exception of this single point the whole ceremonial is performed with a smoothness and regularity, as if executed by machinery. The guest being seated, it is now the turn of the master of the house, and of the other guests, if any, to salute the new comer, if a stranger from a distance, by the words, "*Hosh geldin, sefa geldin*;" and if a neighbour, by the words,

"*Sabahiniz hâïrolah*," "*aksham sherifler hâïrolah*," &c., according to the time of day, repeating the same action already described. The guest returns each salute separately. There is no question of introduction or presentation. It would be an insult to the master of the house not to salute his guest. The master then orders the pipes and coffee, by the words "*Caïvê smarla*;" or, if for people of low degree, "*Caïvê getir*;" or if the guest is considered the host—that is, if he is of superior rank to the host—he orders, or the master asks from him permission to do so. The pipes having been cleared away on the entrance of the guest of distinction, the attendants now reappear with pipes, as many servants as guests, and, after collecting in the lower part of the room, they step up together, or nearly so, on the floor, in the centre of the triclinium, and then radiate off to the different guests, measuring their steps so as to arrive at once, or with a graduated interval. The pipe, which is from 5 to 7 feet in length, is carried in the right hand, poised upon the middle finger, with the bowl forward, and the mouthpiece towards the servant's breast, or over his shoulder. He measures with his eye a distance from the mouth of the guest to a spot on the floor, corresponding with the length of the pipe he carries. As he approaches, he halts, places the bowl of the pipe upon the spot, then, whirling the stick gracefully round, while he makes a stride forward with one foot, presents the amber and perhaps jewelled mouthpiece within an inch or two of the guest's mouth. He then drops on his knee, and raising the bowl of the pipe from the ground, places under it a brass platter (*tepsi*) which he carried in his left hand. This servant is called a *chibookji*.

'Next comes coffee. If the word has been, "*Caïvê smarla*," the *kaïvehji* presents himself at the bottom of the room, on the edge of the raised floor, supporting on the palms of both hands, at the height of his breast, a small tray containing the little coffee-pots and cups, entirely concealed with rich brocade. The attendants immediately cluster round him, the brocade covering is raised from the tray, and thrown over the *kaïvehji*'s shoulders. When each attendant has got his cup ready, they turn round at once and proceed in the direction of the different guests, measuring their steps as before. The small cups (*finjan*, *flinjan*) are placed in silver holders (*zarf*), of the same form as the cup, but spreading a little at the bottom: these are of open silver work, or of filigree; they are sometimes gold and jewelled, and sometimes of fine china or brass. This the attendant holds between the point of the finger and thumb, carrying it before him, with the arm slightly bent. When he has approached close to the guest, he halts for a second, and, stretching downwards his arm, brings the cup with a sort of easy swing to the vicinity of the receiver's mouth, who, from the way in which the attendant holds it, can take the tiny offering without risk of spilling the contents, or of touching the attendant's hand. Crank and rickety as these coffee-cups seem to be, I have never, during nine years, seen a cup of coffee spilt in a Turkish house; and with such soft and eel-like movements do the attendants glide about, that, though long pipes and the winding snakes of *narguilehs* cover the floor, when coffee is presented by the numerous attendants,

you never see an accident of any kind, a pipe stepped on, or a *narguileh* swept over by their flowing robes, though the difficulty of picking their steps is still further increased by the habit of retiring backwards, and of presenting, in so far as possible, whether in servants or in guests, the face to the person served or addressed. When coffee has been presented, the servant retires to the bottom of the room, where he stands with hands crossed, watching the cup he has presented, and has to carry away. But not to interfere with the guest's fingers, he has now to make use of another manœuvre to get possession of it. The guest holds out the cup by the silver *zarf*, the attendant, opening one hand, places it under, then brings the palm of the other upon the top of the cup; the guest relinquishes his hold, and the attendant retires backward with the cup thus secured. After finishing his cup of coffee, each guest makes his acknowledgment to the master of the house, by the salutation above described, called *temena*, which is in like manner returned; and the master of the house, or he who is in his place, may make the same acknowledgment to any guest whom he is inclined particularly to honour. This practice of the *temena* after refreshment has given way of late years in the best circles. But in this most important portion of Turkish ceremonials, the combinations are far too numerous to be detailed. When the guest retires, it is always after asking leave to go. From a similar custom has probably remained our expression "taking leave," and the French "*prendre congé*." To this question the master of the house replies, "*Devlet ikbalileh*," or "*saadet ileh*," or "*saghlığ ileh*," according to the rank of his guest, which expressions mean, "with the fortune of a prince," "with prosperity," "with health." He then gets up and proceeds before his guest to the point to which he thinks fit to conduct him. He here stops short; the retiring guest comes up, says "*Allaha smarladuk*," to which the host replies, "*Allaha emanet oloon*," going through the same ceremonies as before, but on both sides the utmost expedition is used to prevent embarrassment, and not to keep each other on their legs.—*Spirit of the East*.

The law forbids any one going out after dark without a lantern, except in the streets of the very few towns which are partially lighted with gas. This is a general law over the East, and Europeans infringing it occasionally get locked up for the night. The safest way is to conform to the customs of the country we live in. The custom is considered to be a measure of the police which is to show who are thieves and who honest men. It is a matter of course that it answers no better than the law, rarely enforced, by which travellers are forbidden to carry arms on the high road, is effectual in preventing highway robbery.

#### o. MOHAMMEDAN YEAR.

The Mohammedan year consists of 12 lunar months, each containing 29 days, 13 hours. The year thus contains 354 days, 9 hours. But a year not of an integral number being inconvenient, it was arranged

that there should be 19 years of 354 days, and 11 years of 355 days, in a cycle of 30 years, thus making each year an integral number. The Mohammedan *Hegira* (year of the flight of the Prophet from Mecca, when he first assumed an inspired character) commenced on Friday, the 16th of July, A.D. 622; and the 538th year of the Hegira began Friday July 16th, bringing back its commencement to the same day of the week and month on which it first began. The 538th year of the Hegira corresponds to the year of our Lord 1143. Thus 521 of our years are equal to 537 Turkish years, and our 1866 is their 1283 (see sec. k). The Turks begin their computation of time from sunset. This is the 12th hour. An hour after it is one o'clock, and so on till the 12th hour in the morning, when they begin again. There is a constant alteration going on in their clocks and watches, and, in fact, in order to be correct, they ought to be changed every evening so as to meet the variation in length of the days. Everywhere out of Smyrna it is needful to observe Turkish time. Watches are made with double hands, to show both European and Turkish time. A simpler plan is to make the watch-glass movable in its rim, and then mark on it the twelve hours. At sunset the twelve o'clock is set. This does not disturb the watch by frequent shifting of the hands.

#### p. TURKISH CONSTITUTION AND OFFICIALS.

Sultan Mahmood the Second, the Reformer of Turkey, was the father of the late Sultan Abdul Mejid, and the present Sultan Abdul Aziz.

Sultan Abdul Aziz Khan was born on the 15th Shabun, 1245 (9th February, 1830). He succeeded to the throne on the 25th June, 1861. These two anniversaries are kept as state festivals, but as they fall according to the Mohammedan calendar, the time varies from our calendar.

He is a prince who has shown a good deal of activity and vigour and considerable firmness, and he takes a part in the business of the government, and sometimes an immediate and initiative action. He is a strict Mussulman, but with the same disposition to make the institutions of the government conform to the wants of the people and the spirit of the times, which has been a characteristic of the princes of the house of Osman.

The succession goes to the eldest male, and thus Sultan Abdul Aziz succeeded to Abdul Mejid, and the heir apparent is not Yoossoof the son of Abdul Aziz, but Moorad Effendi, eldest son of Abdul Mejid, a young man of 25. Yoossoof Effendi is sometimes called by Europeans the Imperial prince.

Formerly, as a matter of state policy, and also to secure the succession to a son, all males of the house of Osman, other than the sons of the Sultan, were destroyed. This policy is abolished, and the Sultan educates the seven sons of his brother. They are all very strictly brought up, but the two elder princes have much more liberty than

was accorded to Abdul Aziz himself. The sons of sisters and daughters of the Sultans, however, are still put to death as soon as born, in order to prevent the existence of lateral branches.

The princes are called simply effendi or gentlemen, a title formerly lordly, but now of little more significance than 'Esq.' at home. So, too, the brother of the King of France was called Monsieur.

A fundamental law of the empire forbids the Sultan taking to his bed any but a slave bought with money. In his palace are eight rooms, over the doors of which is written "1st, 2nd, &c. wife," to the number of eight; a new one is always ready to supply the room of any that may die. The slaves are very numerous—the law makes them his concubines.

The chief female personage of the empire, however, greater than any wife, is the mother of the Sultan, the Valideh Sultan, who, though always a slave, is endowed with this prerogative. The Valideh Sultan of the day has frequently exercised a direct and important influence on home and foreign politics, and to her assiduous court was paid by ministers of state and political intriguers. The present Valideh Sultan, though she can play no very active part, is far from being a mere cipher; but her voice is heard and her influence is often powerfully felt. She is a staunch supporter of the dignity and prerogatives of her son. Her political acts are chiefly confined to discharging the religious and social functions of her high station, and supporting the policy of her son by acts of munificence so far as her civil list allows.

The princesses are called by Europeans Sultana, but by Turks Sultan, the word sultan being put after the name of the woman. Thus we say Sultan Abdul Aziz Khan, but Adileh Sultan. This princess was brought up after the death of her mother by the mother of Abdul Aziz. She is married to Mehemed Ali Pasha, a great favourite of the late Sultan, and for many years Capitan Pasha, Grand Admiral or Minister of the Navy.

All the daughters of Abdul Mejid are young, and most of them married, generally to the handsomest young man they chose, for while a girl has no voice in Turkey as to the choice of a husband, the princesses of the royal blood hold fast to the exceptional prerogative they enjoy. Indeed, when they choose a man who is already married, he has to put away his wife, and the permission to have several does not apply to him. Fatimah Sultan is married to H.H. Noori Pasha; Refijeh Sultan is married to H.H. Edhem Pasha; Jemileh Sultan is married to H.H. Mahmood Pasha, son of H.H. Ahmed Feti Pasha; Behjeh Sultan is married to Husni Pasha, son of Mustapha Pasha.

The princesses have the etiquette of speaking to any man to whom they may give permission to enter their presence.

On the other hand, every woman is obliged to unveil her face in the presence of the Sultan; and he can enter the harem of a private house without infringement of etiquette on the part of the ladies. On the occasion of an Imperial marriage the Sultan holds a drawing-room for the ladies, who appear in all their splendour, headed by the lady of the Grand Vizier.



The government of Turkey is constantly varying since the reform, in consequence of the various experiments making with a view to save the country from ruin. The traveller will be gravely assured that the reform is all a sham, and that the Sultan and the government are not honest in carrying it out; but it is to be observed that the reform is no measure of the day dating from a popular Hat-i-Humayoon, or the institution of the Tanzimat. It was certainly contemplated in the end of the last century: a Sultan lost his life in attempting to carry out reform, and the great Mahmood perilled his own life to accomplish it. He succeeded, and from his time it has been steadily prosecuted. Many general principles have not admitted of being carried out in detail, many attempts at new institutions have failed and proved a dead letter, many have been set aside and replaced by others. These circumstances are pointed to as failures; but a reference to the pages of history, and conversation with any old resident of Stamboul, will carry conviction that the change has been great indeed.

The suppression of the Janissaries was a measure as important as any that marks the political annals of a country.

Mahmood found his empire in the hands of rebellious vassals, and although he sustained checks and reverses, and lost the Morea, he made way for the authority of the empire everywhere, and his successors have recovered Egypt. He suppressed the *dereh beys*, and the whole host of feudal princes and lords, and the military aristocracy, tenants and retainers. He raised the condition of the subject populations; he gave a legal security to life and property; and he prepared the way, by diminishing the power of the clerical body, for a reform of the administration of justice and education. He found the government in the hands of household slaves, and the minions of infamy and caprice; and he trained up a body of statesmen able to vie with the Keuprulis of old, and hold up the tottering fabric of the empire.

Undoubtedly, the main motive with the reformers in all times has been to escape from the decrepitude of old institutions, and once more to put the military force of the country on its old footing, as one of the best organised in Europe. To obtain soldiers, conscriptions must be carried out, and funds levied and economised; and hence improvements in administration are fostered, which, while they minister to these ends, unfortunately do not sufficiently keep in view the physical improvement of the productive power of the country and people.

Hence we shall find the military and naval armaments of the empire making a great show, and the best show, for this is a matter easier of accomplishment. The soldiers will be found armed with the best rifles from England, the arsenal busy in rifling cannon, the dockyard possessing some of the best specimens of steamers and ironclads from England. These can be ordered to pattern, obtained, and paid for. There can be no doubt, too, that they greatly minister to the national pride of the people, and foster their spirit. While complaining about taxes and the wasting of the public funds by the building of palaces, they never complain about the purchase of ironclads and rifles; and

officers, soldiers, and people point with exultation to the latest improvement they have acquired. Railways and telegraphs are promoted assiduously with the same intentions. The naval force is a heavy burden and of questionable value, but the statesmen hold to it as a means of gratifying the national sentiment. Certainly, in whatever quarter a large liner can be seen waving the star and crescent, every Turk who sees it is gratified and encouraged, and even the rayahs are elated.

When we come to the other developments of reform we do not recognise the same completeness of result. There are a few patriotic ministers who both wish and will, but many an effort fails beyond the walls of the ministerial offices. The Janissaries are at an end, and cannot oppose military reform; but civil reform has few friends and many opponents, such as the *oolema* and their supporters, the very soldiers proud of their drill and arms, and more than all the rayahs whose rights are perseveringly ignored.

The Sultan is absolute and the fountain of law. What are charters in the eyes of Europeans, are in the eyes of Turks octroyed privileges which may at any moment be superseded and recalled. No one would be surprised to learn that the Sultan had caused a grand vizier or minister to be suddenly beheaded; and the main body of the people, Mussulman and rayah, would applaud and commend the act, being of opinion that the whole of their rulers deserve it.

The Sultan is always regarded as invested with dictatorial power. He is also the Kalif and Pontiff, superior to the Skeikh-ul-Islam, who, and his assistants, are only brethren of the Padishah.

The action of the Sultan is, at the present moment, chiefly exercised through the Secretariate of the palace, as will be hereafter explained.

In theory, again, the Grand Vizier is the mouthpiece of the Sultan and his lieutenant, invested with all his administrative powers, and carrying out any measure by his own prerogative. Europeans and Turks believe this still, but practically the Grand Vizier is only the parliamentary head of the cabinet, restrained and thwarted by his colleagues and the opposition; and he it remarked, in Turkey the ministry, being the result of palace intrigues, is always a coalition ministry. The present result is that the powers of the Grand Vizier being diminished without an adequate substitute being as yet provided, the public business is sometimes seriously impaired. Kibrizli Mehemed Pasha was for some time Grand Vizier without being able to carry a single ministerial measure; and such was the condition of Fuad Pasha towards the end of his former viziership.

In theory every Mussulman is equal, and may attain the highest offices. Riza Pasha, the favourite of Mahmood, the Valideh Sultan, and of Abdul Mejid, was a grocer's shop-boy in the spice bazaar, and rose to the highest rank and greatest wealth, and his son married a princess. Practically the highest offices, civil and military, now belong to the better educated classes, and the only prerogative of a man of the lower ranks is to go to mosque with the Sultan and pray with him. He is, however, under no legislative disqualification.

The great state institution, placed as a check on legislation and administration, is the Great Council of Tanzimat, devised as a parliament and council of state, and to which every measure ought to be referred. This engine did act as a check under the late Sultan, but it greatly delayed business. Under the present reign it has been divided into three departments, partly legislative and partly administrative, which are under one head and have one seal, but which are, in reality, self-acting. They take charge of the appellate jurisdiction, and control of judicial proceedings, legislation, public works, and the examination of candidates for public employment.

Occasionally, for important measures, the whole council is assembled, and once a year a kind of parliament is held. The Sultan goes to the council, which is strengthened by the ministers and great functionaries, delivers a speech, and hears a report on the government and progress of the country, and the budget is promulgated. From time to time another council is set up, of which the temporary chief attempts to obtain the check of state affairs.

The course of a public measure is this. It emanates from the Grand Vizier or comes to him by petition. It is perhaps referred to the minister to whose department it belongs to report. It then goes to the Council of Tanzimat, and thence to the section of the Tanzimat, where it is examined and referred to a committee, or some individual member to consider and examine witnesses. In the course of events it goes to the minister of the department, from him to the particular section of the officer or official concerned, and is reported to the Tanzimat. The section of the Council of Tanzimat makes its report or decree, this is passed on to the Council of Ministers, from the Council of Ministers to the Grand Vizier, from the Grand Vizier to the Sultan, by whose secretaries it is examined, an iradeh or firman is prepared, and this is sent out through the Grand Chancery to the Grand Vizier.

We must take a little time to understand the nature of these circumlocutions.

The Council of Ministers, Great Council or *Mejlis-i-Kebir*, consists of the Grand Vizier, the ministers, and a few ministers without portfolio. The ministers themselves are very seldom followers or dependents of the Grand Vizier, and they are commonly most of them independent of him. The ministers without portfolio may consist of friends of his, but they always include some of his opponents, 'friends of the Sultan,' or opposition Grand Viziers.

If the Grand Vizier has a sufficient majority he will carry his measures, but it is the bounden duty of the friends of the Sultan to keep him down, and of an ex-Grand Vizier to prove that the present occupant is incompetent to carry on the business of the state, and that the country is going to ruin, which nothing but his own accession to office can prevent. An Englishman will learn from the Grand Vizier the wonderful progress of the country, and the zeal of the ministry in the cause of progress. If he visits an ex-Grand Vizier in his comparative retirement he will learn, as already stated, that the country is going to ruin, and convincing evidence will be given to him to this effect, based upon the fact that the government is in the hands of a

set of incapable rascals. The visitor must not, however, suppose that the country is irretrievably ruined, for he will learn that it is in the power of His Highness to set all matters right, if called in forthwith.

Now the best means of proving the incompetency of the Grand Vizier is to prevent him from carrying any measure, and bring the public business to a dead lock, which is duly impressed on the Sultan by such of his chamberlains, secretaries, and favourites as are of the opposite faction.

If the country is in real difficulties, the Grand Vizier is well backed by the Sultan and a sufficient majority, affairs go on smoothly and expeditiously, the Tanzimat is a nullity, and the Great Council conducts all really important business.

If, however, there is a powerful man at the head of the Tanzimat, and a strong body of opponents in the Palace Secretariate, the public business is either slackened or stopped. In the Secretariate every measure undergoes a new and separate examination by one of the four private secretaries of the Sultan and his assistants, and occasionally alterations are made by the hand of the Sultan himself.

When the measure passes after considerable delay, a very efficient means of annoying a Grand Vizier has been applied of late, and that is, instead of sending the imperial decree, under the seal of state, to him to carry out, it is directed that it shall be sent somewhere else, as to the Council of Tanzimat or the *Mejlis-i-Kebir*, in fact to his opponents.

#### q. TURKISH NAMES AND TITLES OF HONOUR.

The titles and functions of the dignitaries of the Ottoman empire differ from those of Western Europe, so that an enumeration of them may be useful to the traveller.\*

*Padishah* is the chief and popular title of the Sultan; it is said to signify Father of all the Sovereigns of the Earth. The Turks seldom say Sultan. He is also styled Vicar of God; Successor of the Prophet; *Imam-ul-Muslemin*, or Pontiff of Mussulmans; *Alem Penah*, refuge of the world; *Zil-ullah*, shadow of God; and *Hunkiar*, or manslayer. He is the head of the Sunnite sect, and is recognised as such by Mussulmans of that sect in our empire of India and the Cape of Good Hope. He is regarded as Kalif, successor of the Prophet, and many Mussulman pilgrims visit Constantinople to see him and the great metropolis of Islam.

The Grand Vizier, or *Sadr Azam*, has been already described.

The *Sheikh-ul-Islam*, or grand mufti, is of equal rank with the Grand Vizier. He is chief of the *Ülema*, a class at once judicial and religious, and combines in his person the highest power of each kind. His peculiar office is that of supreme interpreter of the law. He is

\* For the proper pronunciation of Turkish names and words, see *Introd.* p. 51.

consulted by the Sultan on doubtful points, and his sanction is always desired to any new laws or reforms. An obstructive Sheikh-ul-Islam is always removed.

The *Seraskier* is the minister of war and commander-in-chief of the army.

The *Top-haneh-mushiri*, commander-in-chief of the artillery, and governor-general of all the fortresses of the empire.

The *Capitan* (or Capudan) *Pasha*, supreme commander of the navy, or Lord High Admiral of the Turkish empire. His power is absolute in everything relating to the marine, and he controls the management of the arsenals and the ships of war.

The *Oomoori-kharjeh-naziri*, or minister for foreign affairs, formerly called *Reis Effendi*.

The seven dignitaries above named, together with the three ministers of finance (*Malliyeh naziri*), of commerce (*Tijaret naziri*), and public works, and of police, and the president of the council of state, and the comptroller-general of ecclesiastical property, generally constitute the *Mejlis-i-Khass*, Privy Council or *DIVAN*. A functionary of the rank of Grand Vizier is addressed by Europeans as Highness; the Ministers, Pashas, and all of the rank of General of Brigade and upwards, as Excellency.

The following are some of the principal aghas or officers of the imperial household. They live in the palace. Their power has much declined :—

The *Kuzlar-aghassi*, chief of the black eunuchs, holds an important office, and formerly ranked next to the Grand Vizier and the Sheikh-ul-Islam. He has the title of *Mushir*, or first-class pasha. He has the control of everything relating to the imperial harem and apartments, and the government of all the eunuchs.

The *Khazineh-humaïyoon-vekili*, or keeper of the Sultan's privy purse, is one of the chief officers of the black eunuchs, and is himself a eunuch, and is classed among the functionaries of the first rank.

The *Kapoo-aghassi*, or chief of the white eunuchs, is the first officer of the imperial chamber, and ranks after the *kuzlar-aghassi*, of whom he formerly had precedence. He has still a rank equivalent to *Vizier*.

The *Hekim-bashi*, the chief physician of the palace, is the head of the medical profession throughout the empire. He has under him the imperial physicians in ordinary, about twelve in number, of whom two are in attendance every twenty-four hours. Several of them are European physicians settled at Pera. His office is one of great influence and power, more political than medical, as he has ready access to the palace. There are besides many other officers of the Palace, too numerous to mention.

The following are some of the principal names, words, &c., with which the traveller in Turkey will find it useful to be acquainted :—

*Agha*, an officer, a designation belonging, with that of *Bey*, more especially to the military, that of agha being given to officers below the rank of major. *Effendi* is applied to the civil officers of the state. Agha is usually given as a title of respect to inferiors in the

employ of government, and is borne by gentlemen of the old Turkish stock in the provinces; in the country it is a title given to gentlemen; in Stamboul and Smyrna, to inferiors and common soldiers.

*Almeh*, female singers and dancers, who perform at private houses for hire.

*Altùluk*, a debased silver coin, equal to 6 ghrush or piastres.

*Anadoloo*, Asia Minor.

*Arnaoot*, a name by which the Turks designate an Albanian.

*Assar*, ruins.

*Baba*, father; also a term of endearment, and used to an old man.

*Bairam*, a festival of three days, which succeeds the Ramazan, when all the mosques are illuminated. It is the Moslem Easter. (See Sect. I., Constantinople.)

*Bakal*, a grocer, or chandlershop-keeper.

*Bakshish*, a gratuity, fee.

*Bash*, head, chief.

*Bashy-bozook*, modern irregular cavalry, a term applied to the Zeibeks or mountaineers of Anatolia. Literally, crack-brained.

*Bazar*, a market for the sale of provisions. This term is used mostly by Europeans; what we understand as a bazaar is called *bezesten* and *charshy*. The natives call a fair, bazaar.

*Beyler-bey*, bey of beys, a rank equal to the ancient one of pasha of two or three tails.

*Beshlik*, a debased silver coin, equal to 5 piastres.

*Bey*, a title formerly of the holder of an imperial fief (bey-lik); now given to lieutenant-colonels in the army and to the superior officers of the navy, and their descendants, so that it is a common title of the Turks in Stamboul, and sometimes is found in the lower classes in towns. In speaking to a bey or gentleman the phrase is *Bey effendi*.

*Bezesten*, a bazaar or building for the sale of valuables, silks, jewelry, &c.

*Bin-bashi*, a colonel in the army.

*Cadi*, or *cazi*, a judge.

*Capooji*, a chamberlain, an officer of the seraglio, a doorkeeper.

*Captan* or *Captan*, the commander of a ship; term applied to a European.

*Charshy*, a bazaar composed of covered streets of shops for the sale of valuables.

*Chelebi*, a Christian gentleman.

*Chibook*, a pipe; *chibookji*, a pipe-seller; also the servant who lights them.

*Chiftlik*, a farm, an estate in the country.

*Chinganeh*, gipsy.

*Chojuk*, boy.

*Defterdar*, a receiver of government dues.

*Demir yoloo*, railway.

*Dervish*, a sort of Turkish monk. There are numerous orders of them which are distinguished by their dress. They bear the name of their founder, and some of them claim to practise the greatest austerities and privations, and thus impose upon the ignorant.

*Divan*, a term used for the great assembly of dignitaries of state.

*Dragoman* (by the Turks called *Terjuman*—whence the French *Truchement*), an interpreter, ranging from the Dragoman of an embassy down to a laquais-de-place or street touter.

*İngiliz*, English, Englishman.

*Effendy*, a title applicable especially to the civil servants of the state. It is also given to gentlemen generally, and, when used in addressing a person, is equivalent to 'Sir' (from the Greek *αββιωνης*, *master*). It is then *Effendim*, my lord, or monsieur.

*Emir*, prince; *Emir-al-muminin*, commander of the faithful; a title of the Sultan.

*Eyalet*, a division of the empire for administrative and fiscal purposes. Each *eyalet* is subdivided into *livas* or *sanjaks*, which are again divided into *kazas*.

*Ferejeh*, a cloak worn by ladies out of doors, entirely concealing the person.

*Ferik*, a general (of division) in the army, or lieutenant-general, who is a pasha.

*Fetvah*, a judicial decision either of the Sheikh-ul-Islam, or of a Mufti, as interpreter of the law, for a fee.

*Firenk*, European, Frank—adjective and noun.

*Firman*, an imperial edict or order, headed by the Sultan's *toorah* or sign-manual.

*Giaoor* (from *Gueber*, a fire-worshipper), a word of contempt, and when pronounced alone, and while a Christian is passing, means an infidel. In conversation it is employed to designate Christians in general. An Englishman having stood before some women at the passage of a procession, they constantly addressed him as *Giaoor Effendi*, begging him to make room for them.

*Gumruk*, customs' duties, custom-house.

*Gumrukji*, customs' officer.

*Haji*, a pilgrim; one who has made the pilgrimage to Mecca.

*Hekim*, a physician; *Hekim-bashy*, the chief physician.

*Hamal*, a porter.

*Hamalluk*, portage.

*Hanum*, wife or lady; *Beuyuk-hanum*, first wife or head of the family; married woman.

*Harem*—literally, sanctuary; the apartments of the women, as opposed to the *selamluk*, those of the men; the female family; the courtyard of a mosque.

*Hatti-Sheriff*, an imperial ordinance.

*Hejra*, flight. The Moslem era dates from the year of the Hegira, or flight of the Prophet from Mecca.

*Imam*, Turkish priest, or leader in public worship; literally, he who leads or is at the head. Thus, *Imam*, *par excellence*, or *Imam-ul-Muslimin*, the chief of the faithful, one of the Sultan's titles.

*Imaret*, a hospital or soup kitchen for the relief of the poor, travellers, students, &c.

*Islam*, the Mohammedan faith.

*Jamy*, a mosque of the higher class, in which the Friday prayer is read. The imperial mosques have generally attached to each a sheikh, a khatib, from 2 to 4 imams, 12 muezzins, and 20 kayims, who are supported out of its revenues.

*Jumah*, Friday, the Moslem Sunday.

*Kaivehji*, a coffee-bearer; the keeper of a coffee-house.

*Kaikji*, a boatman.

*Kaïmakam*, a lieutenant. An officer who represents the Grand Vizier when absent in state processions; the governor of a province (*sanjak*); a lieutenant-colonel in the army.

*Kapoo*, a gate; *Pasha-kapoossi*, the gate of the pasha, i.e. the Sublime Porte, the government offices (the word used for Sublime Porte is *Bab-humayoon*).

*Kayik*, a light shallow boat used on the Bosphorus (see Sect. I., Constantinople).

*Kavass*, a policeman or gendarme, a private armed attendant.

*Kaza*, a governmental district, a hundred, or a subdivision of a *sanjak*.

*Kalif*, a title of the Sultan, meaning vicar or successor of the Prophet.

*Halva*, a sweetmeat of which the Turks are very fond, made of almonds, honey, and perfumes, and sold in the streets by men, thence called *halvajis*.

*Khan*, a title of the Sultan; an inn or house for travellers; sometimes a passage, court, or alley.

*Khanji*, the keeper of a khan.

*Khodja*, a teacher: a common title for schoolmasters, inferior members of the Oulemas, public writers and copyists, and scholars.

*Kiatib*, a writer, copyist, or secretary, particularly at the Porte; *Bash-kiatib*, chief registrar of a court of law.

*Kiahaya*, master, steward, lieutenant; head of a corporation of artisans. *Kiahaya-bey*, formerly the title of the minister of the interior, now that of the personal representative of a governor; *Kapoo-kiahaya*, the representative at court of each governor of a province.

*Kubleh*, the point to which a Moslem turns when at prayer.

*Kiervan*, a caravan; *Kiervan-bashi*, leader of a caravan; *Kiervan-serai* (caravanserai), an inn or khan.

*Kismet*, predestination, fate.

*Kitab*, a book.

*Küz*, girl.

*Kodja*, an elder; *Kodja-bashi*, the delegates of municipalities, municipal magistrates; head of a village.

*Konak*, a town-house, as opposed to *yali*, a country-house; the house of the governor; a halt, station, post, or camping ground.

*Kooleh*, a tower, villa.

*Koorban-bairam*, the feast of sacrifices, celebrated by rejoicings, processions, and illuminations.

*Koor'an*, knowledge, commonly written Coran: a book written by Mohammed, which his followers claim to contain a Divine Revelation.

*Mangal*, a copper brasier or charcoal pan.

*Medresseh*, a college, attached chiefly to the great mosques.



*Mir-alai*, colonel of a regiment, who is a bey.

*Meidan*, an open square or piece of ground; *At-meidan*, the ancient hippodrome, now the horse-market; *Et-meidan*, the provision market; *Ok-meidan*, the archery ground.

*Mejidieh*, a silver coin, 20 piastres; or gold, 100 piastres; an order or decoration; so named after the late Sultan.

*Mejlis*, a council; *Mejlis-i-khass*, the privy council; *Mejlis-i-valai*, the council of state.

*Mekteb*, school in general; a primary or elementary public school.

*Mesjid*, a small mosque or oratory. These have neither a sheikh nor a khatib attached to them.

*Mevlevi*, spinning dervishes.

*Mollah*, a member of that division of the Oolema whose function is the administration of justice; a judge of one of the superior courts.

*Mookhtar*, the mayor or head of a district (*nahiyeh*).

*Mudir*, the head or administrator of a kaza (*see* Kaza).

*Muezzin*, inferior officers of the mosques, who from the minarets call to prayer.

*Mufti*, an interpreter of the law; a member of the Oolema.

*Mushir*, a title borne by pashas; a field-marshal in the army; a privy councillor, always styled pasha.

*Musselim*, a governor of a city.

*Namaz*, the Moslem prayer recited five times a day.

*Nefer*, a soldier.

*Nishan*, a decoration, medal, the *Mejidieh*.

*Nizam*, the regular troops.

*Oda*, chamber, room, court, office, box at a theatre.

*Oghloo*, son.

*Oolema*, a hierarchical body, at the head of which is the Sheikh-ool-Islam. It comprises within it all the judges (mollahs, cadis, nayibs), the interpreters of the law (muftis), and some functionaries of public worship (sheikhs and khatibs).

*Ooroom*, a Greek.

*Osmanli*, the name by which the Turks designate themselves.

*Panayir*, a fair. The chief fairs of Turkey are those of *Yenijeh-Vardar* and *Serres*, in Macedonia, the former held 3rd Dec. for 22 days, and the latter on 21st March for 3 or 4 weeks; *Okri* (May 3rd), *Varna* (May 23rd), *Philippopoli* (Aug. 27th), and *Eski Zagra* (Nov. 10th), each of which lasts a fortnight; and those of *Tatar Bazari* (Sept. 15th), and *Chaltadeh* (Nov. 6th), which lasts 10 days; *Zileh* (Dec. 7).

*Pasha* (from the Persian words "Pa-sha"—viceroy), a title of dignity, military and civil, which always follows the name; the viceroy or governor of a province.

*Posta*, letter post-office.

*Raki*, an ardent spirit; a liqueur.

*Ramazan*, the ninth month of the Turkish year, in which falls the fast of 28 days of that name, the Mohammedan Lent.

*Rayahs*, the non-Mussulman subjects of the Sultan.

*Redif*, the reserve, into which Turkish soldiers are enrolled after 5 years' active service. It forms a second army when called out occasionally, and corresponds to the *Landwehr* of Germany.

*Reis*, president; chief; captain of a ship.

*Roomli*, Rumelia, the name by which the Turks designate their European territories, as distinguished from the Asiatic (Anadoloo).

*Sakka*, a water-carrier.

*Sanjak* (lit. flag), a district, a subdivision of an *eyalet*; *Sanjak-i-sheriff*, the imperial standard.

*Selam*, health; a salutation; compliments.

*Selamluk*, a saloon; the apartments of the men, as distinguished from the *harem*.

*Saraff*, a moneychanger; a banker.

*Shekerji*, a seller of sweetmeats.

*Stambool* or *Istambol*, Constantinople; *Stambool-Kadissi*, the chief judge, and *Stambool-effendi*, the chief of the police of Constantinople.

*Sunneh*, tradition, the highest religious authority after the Koran; *Sunnis* or *Sunnites*, the orthodox, as distinguished from the sectarian (*Shias*, *Shiites*) followers of Ali.

*Tandoor*, the Turkish and Levantine substitute for a fireplace, consisting of a wooden frame in which is a copper vessel full of charcoal, the whole being covered with wadded coverlets.

*Tanzimat*, the reformed system of government introduced by Sultan Mahmood.

*Tatar*, a courier.

*Tekieh*, a Mohammedan monastery.

*Teskéréh*, a passport, note.

*Turbeh*, a tomb, mausoleum.

*Turk*, a rustic or clown; hence the Turks never use this word to designate themselves, but apply it to the Turkomans and other tribes of Central Asia. (See *Osmanli*.)

*Vakoof*, property consecrated to the mosques, or to institutions of piety and benevolence.

*Vapor*, steamboat; *Kara Vapor*, locomotive engine.

*Vilayet*, a viceroyalty, as lately constituted.

*Yalı*, a summer residence, a country house.

*Yashmak*, a veil of white muslin worn by Turkish ladies which fastens under the chin. It entirely conceals the features, and leaves an opening for the eyes.

*Yuruk*, Turkoman of Asia Minor.

*Yuz-bashi*, a captain in the army.

*Zabtieh*, policeman.

*Zadeh*, son.

#### r. TURKISH VOCABULARY: OBSERVATIONS ON THE LANGUAGE.

In this work, in Turkish words the *a* is to be pronounced as in father.

<i>e</i>	as in	met.	<i>û</i>	as u in	sum.
<i>i</i> and <i>y</i>	"	sit.	<i>u</i>	as the	French u.
<i>gh</i>	"	Greek $\gamma$ .	<i>eu</i>	"	<i>eu</i> in meute.
<i>g</i> is always pronounced hard as in <i>go</i> .					

NOTE.—Turkish words of more than one syllable accent the last syllable.

*Selam*, peace or welfare.—*Selam Aleikum*, peace be unto you, or

prosperity and welfare attend you. The reply is *Aleikum Selam*.—The Turks only give this salutation between Mussulmans, and it should not be addressed to them, although the Persians and Indian Mussulmans give it to Englishmen. It is safe to say, *Sabah* (morning), or *Aksham* (evening), *Sherifiniz hair ola*, good morning or good evening. Then follow—

*Hosh geldin—Sefa geldin*, Welcome. (Said by the master of the house.)

*Ey mi siniz effendim?* Are you well, Sir?

*Kefiniz Ey mi?* Ditto.

*Mashallah!* In the name of God! Used as an expression of surprise, praise, or pleasure.

*Inshallah!* Please God! This is used as an affirmative expression, and also in reference to all future proceedings.

Let us see, By and by, *Bakalim*.

Look out, *Bak*.

Stop, *Door*.

Get on, *Booyooroon*.

Come, *Gel*.

How much, How many? *Kach?*

Give me —, — *Bana ver*.

Bring me —, — *Bana getir*.

Tea, *Chay*.

Lemonade, *Ilimonata*.

Sherbet, *Sherbet*.

Wine, *Sherab*.

Sugar, *Sheker*.

Water, River, Brook, *Soo*.

Hot water, *Sijak soo*.

Cold water, *Soghook soo*.

Fresh water, *Taze soo*.

Bread, *Ekmek*.

Cheese, *Peinir*.

Salt, *Tooz*.

Meat, *Et*.

Milk, *Sud*.

Eggs, *Yimoorata*.

Fire, *Atesh*.

Tobacco, *Tutun*.

Pipe, *Chibook*.

Great coat, *Yaghmoorlook*.

Umbrella, *Shemsiyeh*.

Where is —? — *nerede?*

Stable, *Ahür*.

Horse, *At*, *Haïvan*, *Beigir*.

Mule, *Katür*.

Ass, *Eshek*.

Camel, *Deveh*.

My horse, *Atüm*.

Your horse, *Atün*.

Where is my horse? *Atüm nerede?*

Saddle, *Eyer*.

Girth, *Kolan*.

Rein, *Bashlök*.

Whip, *Kamchy*.

Stick, switch, *Chibook*.

Quick, *Chapook*.

Slow, *Yavash*.

How far is it —? — *ne kadar oozak?*

How many hours is it to —? — *kach sa'at mi?*

What's o'clock? *Sa'at kach mi?*

Is there a khan here? *Boorada khan var mi?*

Horse-shoe, *Nal*.

Shoeing-smith, *Nalbant*.

What is the nearest road to —? — *en yakün yol nerede*.

Ford, *Gechik*.

Fountain, *Cheshme*.

What ruins (inscriptions, &c.) are there near here? *Ne eskiler var booraya yakün?*

Have you any coins or curiosities?

*Manghür ya bashka eski var mi?*

Mosque, *Jamy*.

Cemetery, *Mezr*.

To return thanks, *Alla razi ola*.

What do you want? *Ne istersin?*

What is the name of this? *Boo-noon adü ne?*

What is your name? *Adün ne?*

Let us go, get on, *Gidehim*.

'Make way!' a call when on horseback in the streets of Stamboul, *Destoor!* or *Vardeh!*

After eating or drinking, the bystanders salute you with—

*Afiyet-olsun*, May it do you good !

*Allah-razi-olsun*, May God favour you !

The constant recognition of the Deity among Orientals is exemplified by the frequently-recurring expressions in Turkish of

*Shukur Allah — Allah razi ola — Allaha emanet ola — Allah bereket versin*—May God reward you—Praise be to God—May God receive you, &c.; terms by which they express their gratitude for favours conferred on them.

*Haide, Chabook*—the usual expressions used to hasten anyone, your suruji (postilion), for instance, signifying 'quick,' 'make haste.'

*Kach Ghrush*—How many piastres ? or—What is the price ?

#### Numbers.

1, <i>Bir</i>	9, <i>Dokooz</i>	60, <i>Altmiş</i>
2, <i>İki</i>	10, <i>On</i>	70, <i>Yetmiş</i>
3, <i>Uç</i>	11, = 10-1 <i>On-bir</i>	80, <i>Seksen</i>
4, <i>Deurt</i>	12, = 10-2, &c. <i>on-iki</i>	90, <i>Doksan</i>
5, <i>Besh</i>	20, <i>Yermy</i>	100, <i>Yuz</i>
6, <i>Altı</i>	30, <i>Otooz</i>	1,000 <i>Bin</i>
7, <i>Yedy</i>	40, <i>Kürk</i>	First, <i>Birinji, ilk</i>
8, <i>Sekiz</i>	50, <i>Ely</i>	Second, <i>İkinci</i> .

#### Turkish Words used Geographically.

<i>Ak, beyaz</i> , white.	<i>Şehir</i> , town, city.	<i>Taş</i> , stone.
<i>Kara, siyah</i> , black.	<i>Maden</i> , mine.	<i>Kapoo</i> , gate.
<i>Soo</i> , water, river.	<i>Tepe</i> , hill.	<i>Seray</i> , palace.
<i>Dagh</i> , mountain.	<i>Dere</i> , valley	<i>Keupru</i> , bridge.
<i>Göl</i> , lake.	<i>Yol</i> , road.	<i>Ağaç</i> , tree.
<i>Ürmak</i> , river	<i>Kaya</i> , rock.	<i>Kassaba</i> , town.
<i>Köy</i> , village.		

For a very useful vocabulary of Turkish and English, in a portable form, the traveller is referred to Redhouse's *Vademecum*.

#### Observations on the Turkish Language.

It has been thought useful to supply the traveller with a brief sketch of the mechanism of the Turkish language, such as may assist him in understanding what he hears, and in applying any words which he may pick up ; although in the limited space at our disposal it is impossible to do more than supply some elementary notions, to such as do not care to study the subject thoroughly.

The Turkish is, like the English, a mixed language. With a Turkish construction it works up Arabic and Persian words. Common Turkish is almost pure Turkish, but owing to its poverty the literary language introduces Persian and Arabic copiously. It is expressive, soft, and musical, not difficult to speak, but not easily written. The Turkish characters are, with some slight difference, the same as the Arabic and

Persian. They are written from the right to the left. The chief books of the Turks are those on poetry, law, and theology. Printing was introduced at Constantinople in the sixteenth century; but the copies of the Koran are still multiplied in manuscript.

There is, practically speaking, no definite article in Turkish, though *o* or *ol* is sometimes used, and inflection will often supply its place. The indefinite *a* or *an* is expressed, as in some other languages, by *bir* (one).

The various relations of nouns expressed in most modern languages by prepositions are, in Turkish, represented by affixes.

The following is the declension of the word *ev*, a house: *ev*, a house or the house; *evin*, of a house; *eve*, to a house; *evy*, a house; *evden*, from a house. Plural: *evler*, houses; *evlerin*, of houses, &c.

It will be here observed that the vowels of all these affixes are either *e* or *i*; this is always the case when the last vowel of the word is *e*. If it be *i*, it is the same; but if *a* or *u*, it is *ü* and *a*, if *o* or *oo*, it is *oo* and *a*; and if *eu* or *u*, it is *ü* and *e*.

*Example*.—*Dost*, friend; *dostoon*, of friend; *dosta*, to friend; *dostoo*, friend; *dostdan*, from friend. Plural: *Dostlar*, friends; *dostların*, of friends, &c., the remaining cases being regulated by the *a* in the plural ending *lar*.

Adjectives are indeclinable, and precede the noun: *Benyük adam-lardan*, from great men.

The numerals, cardinal and ordinal, leave the noun in the singular: *Bin at*, not *bin atlar*, a thousand horses.

The possessive case requires an affix: *Pasha*, is a Pasha, *ev*, a house; the Pasha's house is not *Pashanın ev*, but *Pashanın evi*, lit. of the Pasha his house.

The possessive affixes are *m*, 1st person; *n*, 2nd person; a vowel, 3rd person, or *s* with a vowel.

*At*, a horse; *atım*, my horse; *atın*, thy horse; *atı*, his horse.

*Torba*, a bag; *torbam*, my bag; *torban*, thy bag; *torbası*, his bag.

*Torbamız*, our bag; *torbanız*, your bag; *torbaları*, their bag. They are subject to the euphonic rules given for the declensions. These rules apply to the whole language. It is to be noted that nouns with the possessive affix are declinable, viz.: *atım*, my horse; *atımın*, of my horse; *atıma*, *atımı*, *atımdan*, but pl. *atları*.

Verbs are conjugated without pronouns, whose places are supplied by affixes.

*Git-mek*, to go.

Pres. ind. *Gid-er-im*, I go.

*gid-er-sin*, *gid-er*

*Gid-er-iz*, *gid-er-siniz*, *gid-er-ler*.

*Gidi-or-oom*, I am going.

*Gitdim*, I went.

*Gideridim*, I was going.

*Gitmishim*, I have gone.

*Gitmishidim*, I had gone.

*Gitdiyim var*, I have gone at some time.

*Gidejeyim*, I shall go.

*Gitmish olajayim*, I shall have gone.

*Gitmely im*, I must go.

*Gidejeyim var*, I shall have to go.

*Gitsem*, should I go.

*Gitmish olađim*, had I gone.

*Git*, go, *gitsin*, let him go, *gidelim*,

*gidin*, *gitsinler*.

*Gitmish*, gone, *giden*, going.

*Gidejek*, part. fut. *güdük*, gerund.

*Voor-mak*, to strike.  
*Voor-oor-oom*, I strike.  
*voor-oor-soon*, *voor-oor*.  
*Voor-oor-ooz*, *voor-oor-soonooz*,  
*voor-oor-lar*.  
*Voor-ioor-oom*, I am striking.  
*Voor-doom*, I struck.  
*Voor-oor-oodoom*, I was striking.  
*Voor-moosh-oom*, I have struck.  
*Voor-moosh-oodoom*, I had struck.  
*Voor-dooghoom var*, I have struck,  
 sometime.  
*Voor-ajaghùm*, I shall strike.

*Voor-moosh olajaghùm*, I shall  
 have struck.  
*Voor-makù ùm*, I must strike.  
*Voor-ajaghùm var*, I shall have  
 to strike.  
*Voor-sam*, should I strike.  
*Voor-moosh olsayùdùm*, had I  
 struck.  
*Voor*, strike, *voor-soon*, let him  
 strike, *voor-ahùm*, *voor-oon*,  
*voor-soonlar*.  
*Voomoosh*, struck, *vooran*, striking.  
*Voorajak*, fut. part. *voordook*,  
 gerund.

Shades or modifications in the meaning of the verb are produced by the introduction of syllables between the verb itself and its affix.

*Gitmek*, to go.  
*Git-me-mek*, not to go.  
*Gid-e-me-mek*, not to be able to  
 go.  
*Geur-mek*, to see.  
*Geur-ush-mek*, to see one another.

*Geurun-mek*, to make oneself be  
 seen, to appear.  
*Geur-ul-mek*, to be seen.  
*Geur-dur-mek*, to make or force  
 to see.

The negative for each of these is made by introducing *m* just before the affix: *Geur-ush-me-mek*, not to see one another, &c.

The interrogation is made by introducing *mi*, or *m* with the proper secondary vowel: *Gider-mi-sin*? Art thou going? *Voorajak mù*? Will he strike? Or otherwise, according to the sense: *Sen mi geldin*? Was it you who came?

The Turkish syntax is similar to the Latin; in translating from Turkish into English, one has usually to begin at the end of the sentence; sometimes it is necessary to go forward several pages, and work one's way backward to the beginning.

The traveller who wishes to obtain any further insight into the language on the spot is especially recommended to learn what he can as colloquially as possible, rather than by taking lessons from a professional master, who will prove completely wedded to a defective routine system of teaching. Let him avoid encumbering and embarrassing his brain by any attempt at formally studying the literary Turkish, which will only create inextricable confusion, and, even if learnt, would be quite useless for conversational purposes, a great proportion of the words used in the written language being quite unknown to the middle and lower classes. There are several *Turkish Grammars*. *Mr. Redhouse* is the author of the best *Grammar* of the language, but it is unfortunately in French, and he is also the author of a very remarkable *English and Turkish Dictionary*, besides other works. A fine sketch of the language will be found in Professor Max Müller's 'Lectures on Language.'

## S. THE GREEKS, THE ARMENIANS, ETC.

Physically Armenia forms an elevated plateau, from which the principal mountains, rivers, and valleys of Western Asia diverge. Its plains rise to 7,000 feet above the sea, and the peak of Mount Ararat, now in the Russian territory, reaches 17,260 feet. The climate is variable and severe in winter, as described by Xenophon.

The Armenians are an Indo-European people, having their chief seat in the countries of Great and Little Armenia. They call themselves and their language *Haik*.

The Armenians have been during the historical period governed by princes, independent, or vassals of the Assyrian, Persian, and Roman empires. Armenia became the frontier of Christianity, and in later times was contended for by the Byzantine Emperors, the Latins, the Persians, Turks, and Moguls, the Turks succeeding to the chief portions, and other parts being now under the Russians and Persians. It is still exposed to devastation by frontier wars.

Besides the main population there are Armenians scattered about throughout the world. There are large bodies in Constantinople and all the cities of Anatolia. In Egypt they are few, but they exercise great influence. They share largely in the Persian trade, and have been long since settled in India. They trade and settle in the Russo-Armenian provinces and those adjoining, and are to be found in the great cities of the Russian empire. They have colonies in Wallachia, in Austria they are settled and recognised, and are found in Vienna. They have for a long time been part of the population of Venice. There are a few Armenians in Paris, London, and New York.

They are decidedly rising in wealth, trade, education, and political influence, and in the Turkish empire are steadily surpassing the Greeks, as they have already surpassed the Jews. They are a people, hitherto but little regarded, who will play a great part in Turkey, Persia, and Egypt.

The classical Armenian is a dead language. The vernacular Armenian is very largely intermixed with Turkish. It has, however, of late years been greatly cultivated by men educated in Europe, and already possesses a valuable body of literature. The Armenians have also enriched the Turkish language with many important works written with the Armenian character.

The main body of the Armenians are Gregorians. Their practices and constitution greatly resemble those of the Greek church. But they are less superstitious and bigoted than the Greeks, and the laity exercise a sounder influence. The clergy are ill taught, but in the wealthier communities are decently maintained.

The spiritual supremacy chiefly resides in the Patriarch of Echmiadin, but the political chief is the Armenian Patriarch of Constantinople, endowed with the like prerogatives to the Greek Patriarch, and now one of the leading political functionaries of Turkey.

The Roman Catholic Armenians are not numerous. They likewise constitute a *millet* or nation, having its own self-government, and exempt from the jurisdiction of the Armenian *millet*. They have been

encouraged by the Austrian and French Governments, who used to grant passports to converts; and the prestige of wearing hats, and to be regarded as Europeans and fashionable persons, received into the high society of Consuls and Vice-Consuls, still exercises an effect. Besides their colleges and schools within the empire, they have richly endowed colleges at Venice, Vienna, and Paris. These are powerful engines. By devoting their efforts to the production of Armenian books, and fostering the national self-love, they obtain tolerance from the nation.

The Protestant Armenians may perhaps be 25,000 in number. They are mostly the result of the labours of the American missionaries. Since the recognition of their independence by the Sublime Porte, and the grant of a separate constitution as the *Protestant millet*, there has been a growing intercourse with the Gregorians, and the Protestants evince their desire to continue Armenians without doing more than reform the abuses of the church.

The main body of the Armenians conform to Turkish fashions, and many of their women wear the *yashmak*, but thinner than that of the Turkish women. In the western cities there is a growing disposition to imitate Europeans. The Armenians are a people of reserved disposition, but when strangers are introduced to them they are liberal and hospitable. They live indeed much more liberally than the Greeks. There is a prevailing disposition among the Levantines and the Greeks to run down the Armenians, and arrogate a superiority over them, but there is no ground for this; the Armenians are generally superior to them in real capacity, instruction, or progress.

Many of the best informed and most enlightened men with whom the traveller in Turkey may come in contact, are Armenians; and they are a people who possess an independence of character and self-reliance far beyond their rivals, although likewise reproached with servility and meanness.

The GREEKS, of whom a large body is yet under Turkish rule, form a very considerable proportion of the population. They are the descendants of the old colonies of Greece, and are chiefly found at or not very far from the sea shores of the peninsula. Time, however, and long contact with Orientals, have materially changed their original character, and they are now despised by the Greeks of Greece Proper, the islands, and the sea-ports, as Anatolites. But they are in reality far superior to the latter in real intelligence and practical sense.

The Greeks of Asia Minor are rayahs and mostly speak Turkish, though they are fast recovering their original language by means of schools; they read and write the Turkish with Greek characters, and are engaged in agriculture, being a peaceable and well-conducted population. On the coast are immigrant colonies of European Greeks, rayah and Hellenic, speaking Romaic, and engaged in trade.

The rayah Greeks in their internal affairs are governed by their own laws and magistrates, and their chief magistrates are the Patriarch of Constantinople and the bishops, but the Sublime Porte at the request of the community has allowed the laity to take a considerable part in their affairs. The Patriarch and bishops are recognised magistrates



and dignitaries of the empire, and likewise share in various branches of local government. The term used by the Greeks for themselves and their religion is Orthodox.

The *Ooroom milleti*, or Greek nation, is now governed by a council for its civil affairs, the Patriarch and bishops forming a synod supreme in ecclesiastical affairs, and in each district, city, town, and village, there are ecclesiastical and civil heads. In the provincial and town councils the nation is represented by the ecclesiastical head and a civil representative, appointed by the Turks, and in the criminal courts and tribunals of commerce by a civil representative.

The Patriarch and bishops are well paid, but the inferior clergy are in a miserable state, some of them subsisting by husbandry.

The Hellenic Greeks are in local affairs under their respective Consuls.

The Patriarch of Constantinople receives great veneration as the legitimate head of the Greek Church; but his jurisdiction is refused by the Russians, Hellenic Greeks, and Wallakians, and the Bulgarians contest it.

The lower Greek clergy, who are married, generally lead respectable lives, but they are treated with insolence and avarice by a population which submits to every superstitious observance dictated or practised by them. The lower clergy are in a state of ignorance incredible to Europeans, and the higher clergy seldom possess those attainments which enable them to earn consideration, or to hold their ground against their educated lay rivals.

The recent movement in England for a union of the Anglican and Eastern churches is reported to be the conversion of the English to the orthodox faith and its superstitions. The orthodox have no notion of fusing.

The local institutions of the Greeks are curious and interesting, and many of their establishments very well conducted.

#### t. SKETCH OF OTTOMAN HISTORY; STATISTICS OF THE EMPIRE, ETC.

The rapid rise of the Osmanli power is one of the most remarkable phenomena in the history of the world. Osman, who gave his name to the people and the dynasty, was a Turkish chieftain, who early in the fourteenth century established himself at Brousa, under the shadow of the Bithynian Olympus. In less than 300 years from that period his successors had swept away the remains of the Saracenic and Roman empires, seating themselves on the thrones of the Caliphs at Bagdad, and of the Cæsars at Constantinople, extending their conquests far up the Danube, beyond the Nile, and the Euphrates, and dictating peace at the gates of Vienna and of Ispahan. The decay of the religious and political fanaticism of the early Osmanlis, which was directed by a remarkable succession of able princes, great legislators as well as great warriors, and the rapid progress of the

European nations in the arts of war, at length drove back the tide of Turkish conquest, while internal demoralisation reduced the empire to the lowest stage of degradation, and brought it to the verge of extinction. But with the exception of Greece, and a few other districts now virtually independent, the dominions still embrace nearly all those wide regions in Europe, Asia, and Africa, which, on the division of the old Roman empire, were assigned to the Emperors of the East. The efforts of the first reforming Sultans and ministers to restore their country were abortive, but Sultan Mahmoud was at length successful, and Turkey, like Spain, exhibits signs of progress.

Very different estimates have been formed of the real extent and population of this vast country, and neither is known with any approach to precision. All 'numbering of the people' has in every age been viewed with jealousy in the East, and is connected in the ideas of Orientals with poll-taxes, conscriptions, and other disagreeable associations; add to this that the country has been the theatre of war and the object of rapine for the last 12 centuries, reducing the numbers and poverty of its inhabitants from age to age. The population of the Osmanli empire has during the last 100 years been calculated to range from 30 to 40 millions, of which much less than half, i.e. 15,500,000, belongs to the European provinces.

The Turkish authorities compute the population of the whole empire at 36,600,000, which is probably an over estimate; of this number 15,500,000 are in the European, 16,050,000 in the Asiatic, and 3,800,000 in the African provinces. In this total are included the populations of the tributary provinces of Moldavia, Wallachia, and Servia, and of Egypt and Tunis, which together amount to 8,200,000; so that the number of the immediate subjects of the Sultan is reduced to 27,300,000. The population above assigned to the Asiatic and African provinces does not include the Arabs and Negroes, who inhabit the country between Bagdad and Mecca, and beyond Nubia, Kordofan, and Fezzan; or the nomadic Koords, whose aggregate number is estimated at between 3 and 4 millions.

Not more than one-fourth of the population of European Turkey is Mussulman, and very little Turkish; whereas in Asia this proportion is exactly reversed, not one-fourth of the population of Asiatic Turkey being Christian.

Property was distributed in Turkey originally much on the same system of military tenure as in Western Europe under the feudal régime. But great ameliorations have been effected during the present century. The land is generally farmed by the cultivators on the *métayer* system.

The agriculture of Turkey is placed on a different basis from that of England. With us the corn crops are the great crops, and the most scientifically and carefully tended; in Turkey it is the reverse. From deficiency of transport, corn becomes a subsidiary crop and is sown broadcast, tilled with miserable implements, and left unenclosed. The crops which remunerate the agriculturist are cotton, opium, madder, tobacco, hemp, figs, raisins, &c., which are treated with great skill and care.

*Education* is yet in a very primeval condition among the Turks. Every child, of both sexes, is sent to school long enough to commit to memory a portion of the Koran and certain forms of prayer which their law requires them to repeat five times a day: this is called the *Namaz*. There are, however, schools where the higher branches of Mohammedan law and philosophy are taught, mostly based upon the teachings of the Koran. There are now also schools at the capital, where European learning is taught; the teachers are mostly French; there is the school of Medicine, Engineering, the Navy, &c. The whole support of the pupils comes from the government, and rayahs are admitted with Mussulmans in some of them. The attempt has been made to sustain similar schools in the principal cities of the empire; but they have met with small success, owing to the unwillingness of the parents to have their children taught what they consider to be contrary to their faith. The best educated men in Turkey have all been taught in Europe, and mostly in Paris.

Among the rayahs, however, i.e. the Armenians, the Greeks, the Bulgarians, and other Slavonic races, and even among the Jews, education is constantly making encouraging progress; and this is not the case at the capital alone, but over the whole empire, while the patronage is confined to themselves, the government affording no aid. The first impulse was given to education by foreigners, Protestant and Romish missionaries taking the lead. This led the natives to improve their own system, and the schools under foreign patronage still serve to raise the standard of education.

With the improvement of education and the diffusion of literary tastes, a literature has gradually come into being, as varied in the dialects in which it is published as the populations it was intended to supply. The *newspaper press* may well furnish an idea of this progress; for there existed, about 35 years ago, but two newspapers in the empire, published the one at Constantinople, and the other in Smyrna. They were both printed in the French language, indicating that the foreigners alone in Turkey took an interest in politics. In the year 1866, however, there were published 53 newspapers in all parts of the empire. With this European innovation, however, has come in another, the censorship of the press, which, during 1866, suppressed 8 papers on account of their political opinions. There are now published at the capital, 2 French daily papers, and 1 in English, the '*Levant Herald*,' which, by the way, is the best informed and most independent paper in Turkey; there are 4 Greek papers, 2 of which are dailies; 3 Bulgarian weeklies; 6 Armenian, of which 2 are dailies; 3 Armeno-Turkish, 2 of them dailies; 1 Greco-Turkish daily; and nine Turkish, 3 of which are dailies, and 1 has an illustrated weekly edition.\* There are 19 papers published in the provinces, 8 of which are in Turkish and 2 in Arabic, while the remaining 9 are in the languages of the Rayah Christians.

\* The Koran forbids the making of images of living things, especially of men; yet this Turkish paper often contains excellent caricatures in the style of *Punch*.

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# HANDBOOK FOR TRAVELLERS

IN

## TURKEY.

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### SECTION I.

## CONSTANTINOPLE, THE BOSPHORUS, THE HELLESPONT.

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### CONSTANTINOPLE.

#### *Introductory Historical Sketch, &c.*

CONSTANTINOPLE, the capital of the Byzantine and Osmanli Empires, was founded A.D. 330, partly on the site of the ancient Byzantium, by Constantine the Great, when he determined to remove the seat of government from the banks of the Tiber. The modern European name preserves the memory of the first emperor of the East. The Turkish *Istamboul*, or *Stamboul*, is a corruption of the Greek *εἰς τὴν πόλιν*. The Turks are probably wrong in claiming that it is an abbreviation of *Islam bol* (Mussulmans many), to indicate its large Mohammedan population.

Ancient Byzantium was situated on the extremity of the promontory, and where the *Seraglio* now stands. The modern city, like the ancient mistress of the world, covers seven low hills, rising one above another behind the site of Byzantium. No city in the world can boast so magnificent a position; commanding the navigation between the Euxine and the Mediterranean, and the converging shores of Europe and Asia, it unites the advantages of security and great facilities for trade with the most striking scenery. Nature has evidently intended it for the centre of a great empire.

The foundation of Byzantium is ascribed to the Megarians in B.C. 667, a few years later than its neighbour Chalcedon, now Kadi Keuy. It was placed at the apex of the triangular promontory which faces the shores of Asia, and meets the waters of the Bosphorus; and tradition asserted that an oracle had directed the first colonists to build their new city 'opposite to the land of the blind'—in allusion to the superiority of this site to that of Chalcedon. Its position in all ages made Byzantium of great importance, and its possession was fiercely contested by the Persians, Spartans, and

Athenians. It was besieged by Alcibiades. In B.C. 340, the Athenians, urged on by Demosthenes, helped to defend the city against Philip of Macedon, who was at last forced to retire. During this memorable siege, on a dark night, when the Macedonians were on the point of carrying the town by assault, a light is said to have appeared in the heavens, and to have revealed their danger to the inhabitants. The CRESCENT, which is found on Byzantine coins, and which was adopted by the Osmanlis as their device after the capture of Constantinople, is supposed to commemorate this portent.

It is utterly beyond the scope of a work like the present to draw more than a very slight sketch of the strange vicissitudes which this celebrated city has undergone. It fell under the power of Rome, with the rest of the Grecian world, before the Christian era, and was made the seat of empire by Constantine in A.D. 330, as stated above. It was besieged by the emperors Severus, Maximus, and Constantinus. Justinian, A.D. 527-565, enriched and beautified the city. In 616 it was besieged by Chosroes II.; and in 626 by the Persians and Avars. In 668 the Arabs, for the first time, attacked Constantinople, but were baffled by the strength of its walls and the strange effects of the Greek fire. In the second siege, 716-718, they were again compelled to retreat. In 865 took place the first expedition of the Russians against Constantinople; followed by a second in 904; a third in 941; and a fourth in 1043. In 1203-4, the Latin Crusaders, under Dandolo, the Doge of Venice, conquered and pillaged the imperial city, and set up Latin emperors of the house of the Counts of Flanders; but it was recovered by the Greeks in 1261. In 1422 it was besieged by Amurath II., called by the Turks Moorad, and finally fell, on May 29, 1453, before the conquering sword of Mahomed II., called by the Turks, Mohammed. Since that period it has been looked up to, both by Osmanlis and Greeks, as the seat of the supreme spiritual and temporal power of the Sultan and of the Greek Patriarch. The heir of the caliphs has become the heir also of the Cæsars. Constantinople has been besieged twenty-four times and taken six.

The following list of the Sultans since the conquest of Constantinople will enable the stranger more readily to ascertain the dates of the mosques, tombs, &c., bearing their names:—

Mohammed II. (Mahomed) (the Conqueror), ob. 1481.

Bayezid (Bajazet) II. (his son), ob. 1512.

Selim I. the Great (his son), ob. 1520.

Suleiman the Magnificent (his son), ob. 1566.

Selim II. (his son), ob. 1574.

Moorad (Amurath) III. (his son), ob. 1595.

Mohammed III. (Mahomed) (his son), ob. 1603.

Ahmed I. (his son), ob. 1617.

Moostafa I. (brother of the last), deposed 1618.

Osman (son of Ahmed I.), strangled 1622.

Moorad IV. (son of Ahmed I.), ob. 1640.

Ibrahim (son of Ahmed I.), strangled 1648.

Mohammed IV. (Mahomed) (his son), resigned 1687.

Suleiman II. (son of Ibrahim), ob. 1691.

Ahmed II. (son of Ibrahim), ob. 1695.

Moostafa II. (son of Mahomed IV.), resigned 1703.

Ahmed III. (son of Mahomed IV.), ob. 1730.

Mohammed V. (Mahomed) (son of Moostafa II.), ob. 1754.

Osman III. (son of Ahmed III.), ob. 1757.

Moostafa III. (son of Ahmed III.), ob. 1774.

Abdool Hamid (son of Ahmed III.), ob. 1789.



See Koolah  
(Towers)

Selim III. (son of Moostafa III.),  
strangled 1804.  
Moostafa IV. (son of Abdool Hamid),  
ob. 1808.  
Mahmood II. (son of Abdool Hamid),  
ob. 1839.

Abdool Mejid (son of Mahmood II.),  
ob. 1861.  
Abdool Aziz (son of Mahmood II.),  
present Sultan.

With regard to many names in Constantinople, they have become disfigured by applying foreign pronunciation to the Italian names given by the Perote dragomans; thus Bajazet instead of Ba-yezid; Achmet, Akhmet, and Atchmet, instead of Ahmed.

In the following pages we shall confine ourselves chiefly to the present aspect and condition of the city. Its ancient topography, &c., is admirably described in the article on Constantinople in Dr. Smith's 'Dictionary of Ancient Geography.' The masterly History of Gibbon is the best authority on Byzantine history. Mr. Finlay's learned volumes also contain most valuable information; Ubicini's 'Turkey as it is,' is a useful book.

## CONSTANTINOPLE.

§ 1. *Hotels.*—§ 2. *Kaïks and Conveyances.*—§ 3. *Ciceroni, Purchases.*—§ 4. *Harbours and Bridges.*—§ 5. *General examination of Constantinople.*—§ 6. *Firman for Seraglio.*—§ 7. *Galata, Pera, Tophane, Haskeui, Eyooob.*—§ 8. *Stamboul.*—§ 9. *Walls.*—§ 10. *Gates.*—§ 11. *Seraglio.*—§ 12. *Mosques and Sultans' tombs.*—§ 13. *Antiquities, Hippodrome (Atmeidan), Greek Churches.*—§ 14. *Fountains.*—§ 15. *Harems, Khans, Bazaars, Slave Market, Baths, Cemeteries, Arsenal, Barracks, Hospitals, Dogs, Photographs.*—§ 16. *Bosphorus and Hellespont.*

'At last, Constantinople rose in all its grandeur before us. With eyes riveted on the expanding splendours, I watched, as they rose out of the bosom of the surrounding waters, the pointed minarets—the swelling cupolas—and the innumerable habitations, either stretching along the jagged shore, or reflecting their image in the mirror of the deep, or creeping up the crested mountain, and tracing their outline in the expanse of the sky. At first, agglomerated, in a single confused mass, the lesser parts of this immense whole seemed, as we advanced, by degrees to unfold—to disengage themselves from each other, and to grow into various groups, divided by wide chasms and deep indentures; until at last the cluster, thus far still distinctly connected, became transformed, as if by magic, into three distinct cities, each individually of prodigious extent, and each separated from the other two by a wide arm of that sea whose silver tide encompassed their

base, and made its vast circuit rest half in Europe, half in Asia. Entranced by the magnificent spectacle, I felt as if all the faculties of my soul were insufficient fully to embrace its glories. I hardly retained power to breathe, and almost apprehended that in doing so I might dispel the glorious vision, and find its whole fabric only a delusive dream.'—*Hope's Anastasius.*

The foregoing description in no way exaggerates the beautiful site of the metropolis of the Turkish empire. To be seen to perfection, the traveller should first behold it on his arrival by the Sea of Marmora on an early summer morning, when the sun, rising from behind the range of the Bithynian Olympus, first throws its rays upon the magnificent domes and towering minarets, exhibiting them in clear relief against the bright blue sky, whilst the windows of the many-coloured and quaint houses, which rise terrace upon terrace above To-



phaneh and Galata, flash back a thousand lights from amid the dark cypresses that are everywhere mingled with the buildings. Constantinople stands upon two continents and two seas. The three distinct cities spoken of by Hope are the three great divisions of the capital, viz. Stamboul or Constantinople Proper, Galata, and Skutari.

The first, Stamboul, seated on the tongue of land between the Sea of Marmora and the Golden Horn, contains the old Seraglio, the chief mosques, the public offices, and the principal bazaars, and occupies the site of the ancient Byzantium, but extends far back over its seven hills, and along the shores of the Sea of Marmora and the Golden Horn.

The second division, Galata, is decidedly the business quarter of the city for the European merchants; this and its adjoining suburb, Tophaneh (at the quay of which travellers generally land, as the nearest point to the hotels of Pera), are situated at the base of a very steep hill, the upper part of which is Pera, where all the European ambassadors reside,—where the hotels and European shops are situated, and where there is a Europeanised population. This division is separated from Stamboul by the Golden Horn (across which are two bridges), and from Skutari by the entrance of the Bosphorus.

The third division, Skutari, is the Asiatic portion of the capital, and is separated from the European division by the mouth of the Bosphorus, which here joins the Sea of Marmora. The largest Turkish cemetery is situated here; and here likewise is the burial ground of the British officers and men who died in the great barracks used as a hospital for British soldiers during the Crimean war.

Though things are, in many respects, greatly changed since Dr. A. Neale visited Constantinople in 1806, yet his description is in the main so true, and it is at the same time so

compact and graphic, that we cannot give to the reader anything more to the purpose. 'It would be difficult,' he says, 'for any imagination, even the most romantic or distempered, to associate in close array all the incongruous and discordant objects which may be contemplated, even within an hour's perambulation, in and around the Turkish Capital. The barbarous extremes of magnificence and wretchedness, the majesty of nature, crowned with all the grandeur of art, in contrast with the atrocious effects of unrestrained sensuality, fill up the varied picture. The howling of 10,000 dogs, re-echoing through the deserted streets all the live-long night, chases you betimes from your pillow. Approaching your window, you are greeted by the rays of the rising sun, gilding the snowy summits of Mount Olympus and the beautiful shores of the Sea of Marmora, the Point of Chalcedon, and the town of Skutari: midway, your eye ranges with delight over the marble domes of St. Sophia, the gilded pinnacles of the Seraglio glittering amid groves of perpetual verdure, the long arcades of ancient aqueducts, and the spiry minarets of a thousand mosques. The hoarse guttural sounds of a Turk selling *kaimac* at your door recall your attention towards the miserable lanes of Pera, wet, splashy, dark, and disgusting.\* The mouldering wooden tenements beetling over those alleys are the abode of pestilence and misery. . . . Retracing your steps, you are met by a party passing at a quick pace toward that cemetery on the right, the field of the dead; they are carrying on a bier the dead body of a Greek, the pallid beauty of whose countenance is contrasted with the freshness of the roses which compose the chaplet on his head.

\* Pera has been burned several times over since Dr. Neale's visit, and it is now the best-built suburb of the capital. The main street has been somewhat widened, and stone houses have been erected upon it; still the above description is graphically true.

A few hours only he has ceased to breathe; but see! the grave has already received its obscure and nameless tenant.

‘ Having returned to the city, you are appalled by a crowd of revellers pressing round the doors of a wine-house; the sounds of minstrelsy and riot are within. You have scarcely passed, when you behold two or three gazers round the doors of a baker’s shop; the *Kaimakam* has been his rounds—the weights have been found deficient, and the culprit has gone to prison. The populace around murmur at the price of bread; but the *muezzins* from the adjoining minarets are calling the hour of prayer. In an opposite coffee-shop, a group of Turkish soldiers, drowsy with tobacco, are dreaming over the checkers of a dice-board, or listening to the licentious fairy tales of a dervish. The passing crowd seem to have no common sympathies, jostling each other in silence on the narrow footpath; women, whose gauze veils do not hide their features, wearing long caf-tans, nizam soldiers, and government officers in every style of uniform, encounter Jews, Armenians, Greeks, Albanians, Franks, and Circassians. Fatigued with the pageant, you observe the shades of evening descend, and again sigh for repose; but the *passavend*, with their iron-bound staves striking the pavement, excite your attention to their cry of *yanghün var!* and you are told that the flames are in the next street. There you may behold the devouring element overwhelming in a common ruin the property of infidels and true believers, till the shout of the multitude announce the approach of the arch-despot, and the power of a golden shower of sequins is exemplified in awakening the callous feelings of even a Turkish multitude to the sufferings of their fellow-creatures. The fire is extinguished, and darkness of a deeper hue has succeeded to the glare of the flames. The retiring crowds, guided by their paper lanterns, flit by thou-

sands, like *ignes fatui* amid the cypresses of the “field of the dead;” and you are left to encounter the gloom and solitude of your own apartment.

‘ Amid the novelties that strike the European on his arrival, nothing surprises him more than the silence that pervades so large a capital. The only sounds he hears by day are the cries of bread, fruits, sweetmeats, or sherbet, carried in a large wooden tray on the head of an itinerant vendor, and at intervals the barking of dogs disturbed by the foot of the passenger—lazy, ugly curs, of a reddish-brown colour, with muzzles like that of a fox, short ears, and famished looks, who lie in the middle of the streets, and rise only when roused with blows. The contrast between Constantinople and a European city is still more strongly marked at night. By ten o’clock, every voice is hushed, and not a creature is seen in the streets, except a few patrols and the innumerable dogs, who at intervals send forth such repeated howlings that it requires practice to be able to sleep in spite of their noise. This silence is frequently disturbed by a fire, which is announced by the patrol striking on the pavement with their iron-shod staves, and calling loudly *yanghün var!* (there is a fire!) and naming the part of the city where it has broken out. The inhabitants put their heads out of the windows to hear the news, and you see the shop-keeper whose distant store is threatened hastening to the rescue, while the rest phlegmatically return to their couches.’

It is no longer customary for the Sultan to go out to a fire. Indeed, it would be hard for him to do so, as a fire occurs nearly every night, and sometimes several during the twenty-four hours. There are three places where watchmen are kept to give notice of fires: the Galata tower, at Galata; the Seraskier tower, in Constantinople; and the high hill below Candilli, on the Asiatic side of the Bosphorus. Cannon are fired from

the last-mentioned place, their number indicating the quarter of the city or the village on the Bosphorus where the conflagration is occurring. A red balloon, lighted within, is raised at the same time to the top of a mast; at the Seraskier and Galata Towers flags are hoisted, showing by their colour in what quarter the fire is. At these two posts there are firemen waiting, fast runners, each of whom holds in his hand an iron-shod staff, who, the moment the fire is discovered, run to their different quarters to inform the regular watch, setting up the cry of fire, and the quarter where it has occurred. The fire engines are in the hands of firemen who are paid by enjoying some special privileges; but the engines are small boxes, which are carried on the shoulders of four men; these run headlong crying "fire!" at the top of their voices, and knocking down all they meet. Having reached the place of conflagration, they sit down and wait to be hired by people whose houses are in danger, and as there is often a good deal of competition, they sometimes realise several thousand piastres by the job. There is another set of firemen who prove eminently useful on such occasions. They are soldiers armed with axes and long poles with iron hooks at the end. These tear down the wooden houses, and so isolate the fire as effectually to put an end to its ravages. Still, a fire in Constantinople is an awful scene, probably unparalleled anywhere else, unless in China—50,000 houses and shops have been known to burn in the space of a few hours. It is indeed impossible to describe the confusion and horror of the sight. Men, women, and children escaping from their abandoned homes, each dragging or carrying upon his shoulders whatever he happened to catch at the moment. The police are powerless for good, and often do great mischief. Evil-intentioned men rush into the houses and rob them, under the pretence of being friends of the family. They have often been

known to spread the conflagration by carrying burning coals into dwellings yet unreached by the flames. There is no doubt, however, that the narrowness of the streets, and the light inflammable materials of the houses, are the chief causes of these calamities; and it is a source of satisfaction to find that the streets are now widened after every fire, and that many stone houses are erected in the place of the former wooden buildings.

The quiet of Constantinople is occasioned by the small number of carriages which pass through the streets. They, however, have very much increased within a few years; but there are only a few streets so wide that two can venture to cross one another. For this reason the sound of carriage-wheels is confined to a few thoroughfares. But this is made up by the cries of vendors: everything mentionable is sold by the peripatetic merchant; even small cupboards are carried on the backs of horses, whose shelves contain an array of all the different species of finery which can interest the fair sex.

In the month of *Ramazán* (the Mohammedan Lent) the day is passed, by the rich at least, in sleep or in total idleness. Every Moslem, with the exception of travellers, children, and invalids, is forbidden to taste food or drink, to smoke or take snuff, from sunrise to sunset; and very wretched do they look, squatting on their divan or at the door, without their favourite pipe in their mouths, and having no other occupation than counting their beads. As the Turkish month is lunar, the *Ramazán* runs through every season in the course of thirty-three years; and, when it occurs in summer, the labouring classes suffer extremely from exhaustion and thirst. 'I have seen the boatmen,' says Mr. Turner, 'lean on their oars almost fainting; but I never saw—never met with any one who professed to have seen—an instance in which they yielded to the

temptation of violating the fast.' Things are vastly changed now, however, and it would be easier to count those who observe the fast than those who do not. Still, there is a show of keeping it with all. The moment of sunset is, of course, eagerly looked for; it is announced by the firing of cannon. It might be imagined that the first act of the hungry and thirsty would be to eat and to drink; but numbers of Turks may be seen, their pipes ready filled, and the fire to light them in their hands, awaiting the welcome signal, every other gratification being postponed for that of inhaling the fragrant weed. The night is passed in devotional forms and revelry. All the mosques are open, and all the coffee-houses; the latter are crowded with Turks, smoking, drinking coffee, and listening to singers and story-tellers. The minarets are illuminated, and the streets are crowded with the faithful. The 24th night of this month is celebrated with peculiar pomp by the officials of the capital, and large sums of money are spent by the government every year to render the occasion one of peculiar interest. It is called the 'night of power,' *kadir gecesiy*, when, according to the doctrine of Islam, 'the Divine Decrees for the ensuing year are settled and fixed, and taken from the *preserved table* by God's throne, and given to the angels to be executed.' It was on this night, too, that Mohammed received his first revelations: 'The Koran,' say its commentators, 'was sent down from the aforesaid table, entire and in one volume, to the lowest heaven, from whence Gabriel revealed it to Mohammed by parcels, as occasion required.' The celebration chiefly consists in magnificent illuminations, whose focus is on the great wharf of Tophaneh; they, however, extend over the whole city, and on both banks of the Bosphorus and the Golden Horn; and many war vessels are brought out of the Arsenal, and rafts are anchored in the stream, whence fireworks are

displayed. There is a grand reception at the palace, and the Valideh Sultan, the Sultan's mother, to whom he ever pays great respect, on this night kisses the hem of his garment, and presents him a virgin slave, who is taken to his harem. He then goes in his state barge to the Mosque of St. Sophia, afterwards to Tophaneh, and there views the great display of pyrotechnic art. The best view is obtained from the water, but the traveller should by no means occupy a *kaik*, which runs great risk of foundering among the large boats which are rapidly moving to and fro in the dark; a strong boat is alone safe, such as lie between the Tophane landing and the new bridge.

The *Bairam*, which succeeds the *Ramazan*, presents three days of unmixed festivity. Every Turk who can afford it appears in a new dress; visits are exchanged, and parties are made up to the favourite spots in the vicinity. The great pageant displayed at the old palace, Seraglio point, where the Sultan and all his court appear in their new uniforms, is well worth seeing. The traveller must be on the spot very early in the morning of the first day of Bairam, as the ceremony begins at sunrise. Seventy days after is the festival of the *Koorban Bairam* (feast of sacrifice), which lasts four days, during which sheep and oxen are sacrificed to Allah, and the same festivities are observed as on the *Bairam*. These seven days are a universal holiday, the shops being shut, and business everywhere abandoned for pleasure.

### § 1. HOTELS.

The *Hôtel d'Angleterre*, kept by J. Missiri, is the best in Pera. This establishment is well known to travellers; it enjoys a European reputation, and is deservedly recommended.

Its situation is central and most convenient for the traveller. It is superior for cleanliness. Charges 18 fr. a day, whether you dine or not; service not included.

*Hôtel de Byzance*, in the Grande Rue de Pera, a clean, well-kept house.

*Hôtel de Luxembourg*, with restaurant, Grande Rue de Pera.

*Hôtel d'Orient*, in the street overlooking the Petits Champs, kept by a Greek, and the *cuisine* is Greek. Charges moderate. The accommodation is not of the best.

*Hôtel de Paris*, kept by M. Bouin, a Frenchman, in the Rue Yeni Chartche. The *cuisine* is French. This is not recommended as a family hotel.

*Hôtel de Pesth*, in the Rue Venedik, a German house, uncomfortable.

A project has been started for the formation of a Grand Hotel Company on the plan of those so successfully carried out in London and Paris. The Sultan has granted a special firman for the purpose, and a beautiful site—the Swedish legation grounds and gardens—commanding the best view of the Bosphorus, Golden Horn, and Marmora, has been selected to build upon. Another is talked of at Topkane, near the new artillery barracks.

Some hotels are as expensive as Missiri's, but are less comfortable. The proprietors will make a bargain, and then indemnify themselves in other ways.

*Restaurants*.—*Hôtel des Colonies* and *Luxembourg*, in the Grande Rue de Pera, both French, are the best. *Concordia* and *Couronne de Fer*, Italian cuisine, second-class, and cheap. In the Grande Rue de Pera and Galata, there are a number of Greek restaurants, which cannot in any way be recommended. The Chamber of Commerce Hotel, Rue Omar, Galata, is a common luncheon-house, and has English beer and newspapers.

*Cafés*.—*Luxembourg*, *Vallauri*, *Concordia*, and *Armenia*, in the Grande Rue. *Café de France* and

*Molinieri* in the Petits Champs des Morts. In summer a band plays in the garden of the Palais des Fleurs, Grande Rue de Pera, a favourite promenade of the Perotes.

*Post-office*.—There are separate post-offices for the English, French, Austrian [two], Turkish, Russian, Egyptian, and Greek lines; mails and letters must be hunted up even if some are delivered at the hotel. The English post-office is near the Consulate in Galata; the French and Austrian post-offices are in Pera, near the hotels; but the Austrians have another post-office for coast letters in Galata. The Russian post-office is in Pera High Street.

The steamers are boarded by the *commissionaires* of the several hotels, who take charge of the landing of the traveller. The traveller, who undertakes this on his own account, is sure to smart, the Custom House landing arrangements being bad. If it is wet and windy, sedan chairs should be sent for to convey the ladies to the hotel, and street hacks for the gentlemen.

## § 2. STEAMERS, KAÏKS, AND CONVEYANCES.

*Steamers*.—Small steamers ply many times a day, from sunrise to sunset, along the shores of Constantinople and the Bosphorus, touching at all the principal places on either side the straits. They start from the Galata Bridge. The fares vary from 1 to 4½ piastres. Small steamers go up the Golden Horn, leaving the new bridge every 15 min., stopping at the *scalas* of the various quarters and suburbs—at Yemish, Fanar, Kasim Pasha, Haskeui, Eyoob, &c.

—To the Sea of Marmora.

—To the Princes Islands, three times a day.

—To Skutari, frequently.

— To Kadi Keui four times daily, to and fro.

The wherries of Constantinople.— The number of kaïks that ply on the waters has been estimated at 30,000; they may be hired like hackney coaches in a European capital. The Kirlangich, or *Swallow-boats*, are formed of thin planks of beech-wood, neatly finished, and elaborately carved. The elegance of their construction, the extreme lightness of the wood of which they are composed, and the dexterity of the boatmen, cause them to glide over the smooth surface of the waters with great rapidity. The fares are moderate, and vary with the number of pairs of oars; but when engaged for the day, or for an expedition up the Bosphorus, it is usual to make a bargain before starting. Kaïks are always to be found waiting for hire at all the landing-places, but there are particular places for large and comfortable boats. Considerable caution must be observed, on entering a kaïk, to step in the middle, as, from the nature of their construction, they are easily overset. They have no seats: the passengers must be careful to sit at the bottom; and when once seated, much attention is requisite in every motion, as their narrowness hinders any steadiness on the water. By obstinacy, many English and American ladies and gentlemen have got a ducking. The water near the shore is commonly shallow, but the bottom muddy. To cross the harbour the fare is 1½ piastre. But most people prefer the bridge; the fare for a foot-passenger is 10 paras.

Horses are to be hired at a number of places where they wait for customers; the principal of these are at the hotels, at both ends of the new bridge, and at the Constantinople end of the old bridge, at the landings of Tophaneh, Dolma Bakche, Bakche Kapousi, Koom Kapou, Yeni Kapou, and Samatia, and near the outer doors of the principal mosques.

Sedan chairs can be obtained only in Pera. They are much employed by ladies, especially for going out at night, and are very comfortable.

The street carriages are very uncomfortable; European carriages can be hired at a high price from the French stables in Pera. The traveller should adopt the rule to avoid going to a place by kaïk if there be a steamer, or to go by land on horseback or in a carriage. He can often land near the place he desires to visit, and will there find kaïks to take him on. Since the multiplication of steamers on the Bosphorus and harbour, the kaïks have become dangerous, and accidents not unfrequently occur. They are also dearer

### § 3. CICERONI, PURCHASES.

There are now plenty of *ciceroni* and *valets-de-place* attached to the hotels, where they form a fraternity. They are particularly pretentious and ignorant. Their pay is 30 piastres a day. As a general rule, no professed cicerone should be allowed to make bargains at the bazaars or anywhere else, for, as soon as they make their appearance, the prices are doubled. Above all, travellers should avoid the Jews, who follow them in the bazaars and other places, and make them pay double for everything they buy. The Jew boys speak very good English, and are precious scamps. Every Turkish shopkeeper is obliged to make a present to the cicerone, as a broker.

The best place for a traveller to buy Turkish articles is at Zenob's, in the bazaar, or Mr. Zenob can be sent for to the hotel. The traveller will of course have to pay more to the dealer than if he bought at first hand successfully in the bazaar; but as he has neither time nor ability to do this,

the allowance to Mr. Zenob is well repaid, and on the whole saves money.

There are several curiosity dealers in the bazaar.

The traveller who has time may employ himself in buying arms, embroidery, porcelain, &c., in the Bezesten, or general articles of Persian and Turkish manufacture in the bazaars; but this is a work of time. The people in the bazaars know by experience that the 'Captain' and his ladies have only a few hours in Constantinople, and that they want to buy curiosities at a fancy price to take home. The ordinary price asked is two, three, or four times the value of the article, on which, after much chaffering, they will propose a deduction of 5 or 10 per cent., according to European ideas of discount.

The first day is totally lost, as it is of no use making a bid. The traveller had better go without a Jew or a dragoman, and trust to his fingers, or such knowledge of the European numbers as the dealer or his friends may possess. On the second day the visitor may offer the European price of the article, or better still, something below it. As the dealer sees the visitor is a more stable resident, he will make an abatement; but terms are seldom come to before the third or fourth visit, and then after various tenders and negotiations. A fair price in ready money is then seldom turned away.

If a visitor takes a dragoman with him, though the dragoman will pretend to bid, it is his interest to have as high a price as possible, as he gets from the dealer the higher commission, and gets nothing from his employer. If a dragoman is taken, it is best to stipulate for his commission, and let him have it on the spot. If left to himself, the dragoman will go back and advise the dealer to keep up the price.

If a dragoman is told to take a visitor to Zenob's, or any other shop, he will walk the parties about, and then propose to them to sit down in

the shop of a friend of his, where coffee and pipes are brought in, and the visitors of course buy a lot of rubbish.

It must be observed that the hotel keepers have no command over the dragomans, but are under their control, as they frighten away new comers from an excommunicated hotel, by alleging there is fever or small-pox in it.

[See also 'Bazaars, Baths,' &c.]

#### § 4. GOLDEN HORN AND BRIDGES.

The *Harbour of Constantinople*, formed by the waters of a small stream flowing from west to east into the Bosphorus between two promontories, and separating Stamboul from Galata, obtained from the ancients, at a very remote period, the appellation of the Golden Horn. The precise origin of the name is undetermined. The form of the harbour, however, readily suggests the horn of plenty.

This harbour, accommodating 1,200 sail at the same time, is deep enough to float men-of-war of the very largest size; ships of the first rate can moor close to the shore and rest their prows against the houses whilst they are floating in the waters; the steepness of the banks, the great depth of the sea, and its being subject to no variation of tides, afford great facilities. The only inconvenience experienced by the shipping arises from the powerful currents which flow from the west or descend from the north. The ships of the Turkish navy are moored above the second bridge, and in front of the dockyard in winter, but in summer in the Bosphorus.

In 1837, a bridge of boats was erected across the Golden Horn, just below the Ters-haneh or Arsenal.

It connects Galata with Stamboul. Another floating bridge was built in 1850, lower down the stream, connecting the eastern part of Galata with Constantinople. A toll of 10 paras is paid for passing this bridge, and it is from this point that the daily steamers start for Skutari, the Bosphorus, and the Princes Islands. The passage of these bridges is an achievement occasionally of some labour, on account of the crowd of persons going to and fro, the horses, the mules laden with firewood and barrels, meeting and jostling each other; soldiers and kavasses, dervishes, water-carriers and cake men, all pushing forward on their several errands, and the traffic is occasionally brought to a stand-still by the opening of the bridge to allow the passage of vessels up or down the harbour.

The activity which prevails on the quay, and the countless number of boats which cover the surface of the water, give Constantinople a very busy appearance, and indeed its commerce is constantly increasing.

The climate of Constantinople is greatly affected by the vicinity of the Black Sea and the Sea of Marmora; the winds from the former are cold and charged with moisture, while the other diffuses a soft and genial atmosphere. The temperature is very low in December, January, February, March, and April, and very high in July and August. The weather is variable and requires precautions on the part of strangers. Heavy snow sometimes falls in the winter.

Steamers start from the bridges of the Golden Horn. (See § 2.)

## § 5. GENERAL EXAMINATION OF CONSTANTINOPLE.

(Occupying six days. See Plan of Constantinople.)

The leading features of Constantinople are the bazaars, the mosques, the tombs, the Seraglio, and the offices of the Sublime Porte. These can be seen in two days by the traveller who has not more time to spare, one of these days being employed in visiting such places as the firman alone can unlock. But to those who desire a more thorough examination of the curiosities of Constantinople, we recommend the following plan of operations, which will occupy six days:—

*First Day.*—Take boat at Tophane, in sight of the mosque of Kilichji Ali Pasha, the beautiful fountain, the cannon-foundry, and the barracks of the artillery; cross over to the opposite landing-place of the Garden-gate (*Bagcheh Kapoussi*), examine the tomb, library, and alms-kitchen of Sultan Abdool Hamid, grandfather of the present Sultan; follow the Divan Street (Rue Hodja Pasha) to the Alaï Kiosk at the corner of the Imperial Seraglio; turn to the rt., round the gate of the Grand Vizier, Pasha Kapoosi, or the Sublime Porte, and the adjoining great cistern, Yere Batan Seraï; then look at the outside of Santa Sophia, and devote the rest of the day to the external and internal inspection of the Seraglio, as far as you are allowed to enter its courts and gardens. This can be done on horseback, by going directly to the new bridge; the horse-boy will hold the animal, whenever you wish to make an inspection on foot.

*Second Day.*—Follow the same route as the day before, which brings you to the seat of the court and the government, and to the great monument of Byzantine architecture, the temple of the Agia Sophia; thence to



the Seraglio gate (Babi Humayoon), and thence to the At-meidan (Hippodrome), where stands the six-minareted mosque of Sultan Ahmed (Ahmediyeh), with its appendages of mausoleums and hospitals. Hence to the Cistern of a thousand and one columns, and thence to the quarter of Kondoskala, where are the Greek churches of St. Kyriake and the *Panaghia Elpidos*, and an Armenian church, to the galley harbour, or landing near Koom Kapou, the sand gate; visit on the way the Armenian patriarchate and church; whence you pass by the small mosque of Sophia (*Kutchuk Agia Sophia*), the examination of which immediately after that of the great mosque of the same name, affords an instructive comparison of the styles of the age of Justinian. From *Chatladi Kapousi*, or at once from Koom Kapou return by water to Tophane. You thus pass along the foot of the walls of the town and the Seraglio, and land where you please, to examine, outside the walls of the Seraglio, the curiosities on the shore nearer and more leisurely than you can do from the cradle of the kaik. The stables of the Sultan, the gate of the stable (*Akhur Kapousi*), the fountain of the executioner (*Jellad cheshmehsi*), and the consecrated fountain of the Redeemer (*Ayasma tou Sotyros*), the kiosk of punishments (*Adab Keushku*), and of pearls (*Injoo Keushku*), the new kiosk of Sultan Selim III. (*Yeni kioshk*), and the marble kiosk (*Mermer kioshk*), the hospital of Sultan Mahmood and the exit of the Seraglio, the small iron gate (*Demir Kapousi*), and the great Cannon-gate (*Top Kapousi*), together with the batteries from which it derives its name, will attract your attention on this side the Seraglio point, as on the other side you will be attracted by the *Kaikhaneh*, where the kaiks of the Sultan are kept, and the two kiosks *Sepetjiler* and *Yali keushk*.

*Third Day.*—Cross the bridge or

land at the Fisherman's gate; see the mosque of the Valideh Sultan, the Egyptian market (*Misir charshi*), the workshops for pounding coffee (*Tahmis*); go through the shops of the long market (*Oozoon charshi*) to those of Yeni Khan and Valideh Khan, and to the mosque of Sultan Osman (Nouri Osmaniyeh), which adjoins the Bezesten. Hence to the Vizer Khan. Thence to the Porphyry column (*Dikili tash*), and thence through the street on the rt. to the mosques of Ali Pasha and Sultan Bayezid (Bayezidiyeh). Close to the Seraaskier Kapousi is the market of the kettle-smiths (*Kazanjiler*), and the fowl-market (*Taook-bazar*). Hence you proceed to Bodroon Jamisi, and see the ancient cistern there, in the neighbourhood of which are the Greek churches of St. Theodore and Narthos. Hence you ascend again to the mosque of Laleli Jami and the library of Rejib Pasha, in both of which are the tombs of their founders. Farther on are the 9 fountains (*Chookoor Cheshmeh*), and the site of the former barracks of the Janissaries, the entrance of which was opposite the mosque of Shahzadeh. Hence to the Suleimaniyeh, before which was the rendezvous of the opium-eaters, closed by order of Sultan Mahmood. Opposite the street, formed on one side by the circuit of the Suleimaniyeh, and on the other by the hospital of the Janissaries, is the Seraskierat or War Office, and the watch-tower of the fire-watchmen (*Yangin koulissi*). From the fire-tower you descend to the Water Palace (*Sooloo Serai*)—look at the mosque of Rustem Pasha, together with the lard and honey magazine (*Yagh Kapani* and *Bal Kapani*); embark at the Dungeon-gate, and land at Yagh Kapan Iskelesi, thence to Koorshoom Khan, where you will see the mosques of Sultan Mahmood and Yeraltu-jamisi, and the churches formerly belonging to the Jesuits and Capuchins, and hence return by the Galata tower, or by Tophaneh, to Pera.

*Fourth Day.*—Set out from Galata, and first mount the tower, then pass through by the mosque of Arab-jamisi; descend to the Gate of the Dead (*Meit-Kapousi*) and go over the bridge to the Flour-gate (*Oon-kapan-kapousi*). Pass through the Mill Street (*Deyirmen sokaghi*) to the new mosque of the Sultanas, and ascend to the rt. above the height of Zeirek to the mosque of the church (*Kilisse-jamisi*) and the adjoining cistern. Hence to the bath of Mohammed II. (*Chookoor hamam*), and to the mosque of the Conqueror (*Mohammedyeh*). In the neighbourhood of the same is the horse-market (*At-bazar*), together with the shops for all the artizans in saddlery and harness. Proceeding under the aqueduct of Valens (*Bos-dogan kemeri*), the road continues by the mosque of the Saddlers'-market (*Serrajhane-jamisi*), the mosque of the Cobblers'-market (*Kawaf-khan-jamissi*), and the column of Marcian (*Kiz tashi*). South of this once stood the great square of the Janissaries, where they used to collect to attack the government in their rebellions, and where they were massacred by the new troops of Sultan Mahmood. It has now been built over, and is cut up by streets. From the column of Marcian return through the street Deveh Khaneh to the tomb of Suleiman Pasha, to the mosques of Nishanji Pasha, Shenlin-hamam, Karagumruk, and Sultan Selim. Before the latter to the Mine garden (*Chookoor bostan*); then to the Rose mosque (*Gül Djamisi*), along the city walls to the gates Ayaz Kapousi and Yeni Kapou, through the gate of Petri Kapousi, to the Fanar, i. e. the quarter of the Greeks. Here you inspect the Patriarchate and several Greek churches, the Wallachian Palace (*Flakh Serai*), and the mosque *Fethiyeh Jamisi*, an old Christian ch. called Pammakaristi, of singular and picturesque architecture, intersecting arches, &c. It was the ch. of the Patriarch after the conquest. Then embark at Fanar Iskelesi, and land at Kassim Pasha Iskelesi; then

you can walk around and see the gala boats of former Sultans, the dry docks, &c., and go up to Pera through the *little burying ground*, Petit Champ des Morts.

*Fifth Day.*—From Pera descend to the arsenal by land; survey its extensive establishments; then continue your walk on this side the harbour to the Ayasma of the All-merciful (*Pantelëmonos*), to the mosque of the Sultan Mahmood, to the ch. of the holy Paraskevi, and to Haskeui; on the way, the barracks of the Bombardiers, the anchor-forges for the navy, &c. After examining the objects of interest on this side the harbour, together with the archery-ground (*Ok-meidan*) behind it, embark for the Haivan Serai opposite, where you enter the quarter of the Blachernæ. Here are remains of the Palace of the Hebdomon, probably of the 9th century. The lower story rests on an elegant colonnade. Next to the wooden gate (*Xyloporta*), the most remote in this corner of the town, is the Greek ch. of St. Demetri, and a synagogue by the Lion's landing-place (*Arslan-iskelesi*). Further on is the ch. of St. Basil, and by the gate Balat is said to have been the Armenian ch. of St. John, (*Palaios taxiarches*); by the gate Egri Kapou, near the mosque named after it, the ch. of the Virgin (*Panagia*), and the fountain of St. Nicetas—Tekir Serai, the ancient Greek palace in *Hebdomo*. By the gate of Adrianople, the *Mosque Kahrieh*, formerly the ch. of the Seventh Synod, contains some very remarkable mosaics, well preserved, representing the life of Christ and the Virgin. Near this is the so-called palace of Belisarius, with some fine specimens of early Byzantine arches and the mosque of the Mahrima, the ch. of the Virgin (*Kyria tou ouranou*), and in the quarter Salinatombuck the ancient cistern of Bonus. On the road to the Cannon-gate (*Top Kapou*), the ch. of St. Nicholas, and

the mosque Sheikh Suleiman ; by the gate you pass out of the town to the great cemeteries, the suburbs of Daood Pasha, and Topjiler to the farms of Chicho and Sultan-chiftlik, and come then over Eyoob by the mosque there, and return by that of Seuli Mahmood Pasha. If time allows, embark for the Sweet Waters, or traverse in a kaik the whole harbour from the innermost bight to its farthest curve at Tophane.

*The Sixth Day.*—Embark direct for Yeni Kapoo, whence repair to Vlangabostan, where there are not fewer than 3 holy fountains, one of which is consecrated to St. Phokas. Hence mount to the mosque Khaseki, or the women-market (*Avret bazar*), where are the column of Arcadius, and the mosque of the Surgeon (*Jerrah Pasha*), with the not very distant one of the Doctor (*Hakim Ali Pasha*). Northwards of this is the church Aya Marmora and the mosque of the same name, together with the third mine-garden (*Chookoor bostan*), the ancient cistern Mocisia. Hence to the gate Samatia Kapousi where

are the new Armenian ch. of St. Polycarp, St. Nicholas, and St. George. Farther on, towards the mosque of Khodja Mustafa Pasha, near which is the ch. of St. Paraskeve (*Παρασκευή*), and not far from it that of Sta. Maria, in the garden of Ismael Pasha. Leave the city by the gate of Silivri to the ch. of Balukli, and thence back to the Seven Towers. Note on the way *the gate in the wall*, which the Turks have walled up on account of a prophecy that the Christians, when they take back Constantinople, will come in through that gate. On the right are the hospitals and cemeteries of the Armenians and the Greeks, with a church attached to each. From the Seven Towers you go to the mosque of the Master of the stables. Thence to Narli Kaposi, where there is a subterranean passage, which according to superstition is connected with the subterraneous passages of Tchekmedjeh. At the gate of Narli Kapoo embark, and follow the whole length of the city along the banks of the Sea of Marmora, gazing at its walls and towers, and perusing their ancient inscriptions.

The Map of Constantinople is drawn from surveys by Stolpe, made between 1855 and 1863. We have marked upon it the surface covered by the terrible fires of 1865-6 ; for the streets are being materially altered in these places.

#### CONFLAGRATION OF PERA.

On June 5, 1870, a fire broke out in the Armenian quarter, in the street called Valide Chesme. A strong gale was blowing from the N., and the fire rapidly extended to the wooden houses in the vicinity. The quarter was at the time quite deserted, as all the chief Armenians, with their families, had gone to Hunkiar Skelesi to celebrate the fête of the tenth anniversary of their Constitution. The fire, unopposed, spread rapidly, till it embraced both sides of the Grande

Rue of Pera. Towards five o'clock the flames took the direction of Kassim Pasha ; and shortly afterwards the palatial residence of the British Ambassador, though situated in a garden sixty yards from the neighbouring houses, and protected by a leaden roof and iron shutters, caught fire, and it was only by the greatest exertions of Sir Henry Elliott that the archives and the plate were saved. All his personal effects were destroyed, and the building was entirely gutted. Beyond the Embassy there is a blank space of

ground, and the fire seems to have expired here, simply for want of fuel to sustain it.

More than 3,000 houses, many of them handsome stone mansions, were totally destroyed. Amongst them may be enumerated—the German Hospital in Hakial Bashi, the Gregorian church, Servian Agency, Naoum Theatre, New Italian Opera-house, the consulate of the United States, the New French Baths, and the large Café Nuokos. It was impossible to ascertain the number of lives lost, but it is supposed that between 500 and 1,000 persons perished in the flames. The Sultan went up to Taksim, a spot at the northern extremity of the Grande Rue, and remained there during the fire, issuing orders.

The unfortunate inhabitants who were rendered houseless found shelter in the vast artillery barracks and in tents pitched on the Armenian cemetery. The bankers and merchants of Pera, Galata, and Stamboul immediately opened a subscription, and raised several thousand pounds for the sufferers; and the Sultan countermanded the fêtes that were to be given on the anniversary of his succession.

#### A FEW GENERAL HINTS TO STRANGERS IN CONSTANTINOPLE.

The chief objects of interest are the situation; the views; the Mosques; the Hippodrome and its monuments; the Seraglio; the ancient Greek churches still existing; the triple Walls; the Cemeteries, including those in which lie so many hundreds of British soldiers slain in the Crimean war; the shores of the Bosphorus, and the sea of Marmora.

Every Friday the Sultan goes to one of the mosques in state, attended

by dignitaries and a body of troops. The mosque selected is known early in the morning. The procession is stately and gorgeous in uniforms.

The bazaars (§ 15) ought to be visited on the first days of the week, since on Friday the Turks close, on Saturday the Jews, and on Sunday the Christians shut shops.

The ceremonies of the Greek Church at Easter are worth seeing: the midnight service on Easter-eve, the procession through the streets of Pera about eleven in the morning of Easter Sunday.

#### § 6. FIRMAN FOR THE SERAGLIO AND MOSQUES.

To visit these formerly required a special permission, called in Turkey a firman. There was one always on hand at the hotels. The guides made up a party once or twice a week, and according to the season and the number of the party, the price varied from 10 francs to 20 francs for each person. This is no longer necessary; at present it is only a question of backshish to enter the mosques and see the tomb of Sultan Mohammed. The mosque of St. Sophia may be seen on payment to the officials from each person of a sum equivalent to 2 fr., which admits you to the gallery, and of a like sum to the body of the mosque, which, however, is well seen from the gallery.

The employés of the hotels invariably urge the traveller to take a firman, because they pocket a considerable share of the amount paid.

A firman is required to admit a stranger to the Seraglio Point; but much that was interesting there formerly has been destroyed by a late fire, and only the Library, Throne

Room, and several fine kiosks, the Mint, the Church of St. Irene, and Museum of ancient arms remain. The Mosques of St. Sophia, Suleïmanieh, and Ahmed, and the Tomb of Sultan Mohammed, can be seen without a firman, and these alone are truly worth visiting.

The visitor can always see the outer court of the seraglio, and the outsides of the mosques.

A visitor or party can obtain a firman or *teskereh* through one of the embassies or public functionaries. This costs 300 piastres. Then there are the fees—20 prs. for Santa Sophia, 20 prs. for Sultan Achmet, and 40 prs. for the seraglio. Then there is generally a handsome fee for the kavass of the embassy, and there is another fee for the kavass who carries the firman.

Constantinople, in hopes of obtaining favourable terms for themselves, and a continuation of their charter. But their hopes were disappointed, and the Latin colony terminated with the Greek empire: tradition, indeed, says that one of the greatest massacres of the Christians occurred in this district, at a spot which has ever since been known by the designation of the Bloody Minaret.

The walls formed a circuit of 4 m. along the base and on the acclivities of the hill. These have been entirely demolished, and all the gates pulled down in 1865. Previously the latter were closed every night, and persons who had to go through were obliged to pay the guardian a *backshish* to pass. Gas being now generally used, the old system of carrying lanterns in passing through the streets, going from Pera to Galata, is also abolished. The ditch which ran along a large portion of the Galata wall has been filled up; a wide, well laid out line of street, stretching from Tophane towards Kassim Pasha, now occupies the site of the old wall and the filthy lanes abutting on it. Travellers who have not visited Constantinople for a few years will be agreeably struck with the very extensive improvement which is observable in Galata. The great fire of September, 1865, has had the good effect of at length arousing attention to the necessity of causing all new houses to be constructed of stone. The ravages of the cholera of the same year has also caused the scavenging of the streets and lanes to be better attended to, and the filth and abominations which formerly disgraced Galata have considerably diminished. It is much to be desired that the streets should be all made available for carriages, as nothing could tend more to the general convenience. However, such advances have been made since 1865, that there is good reason to look forward to Constantinople, on both sides of the Golden Horn, becoming in time Europeanised.

#### § 7. GALATA — PERA — TOPHANE — KASSIM PASHA — HASKEUI — EYOUB.

GALATA, the largest of the suburbs, is the principal seat of commerce for European merchants; its importance, however, has diminished of late, and the city proper is rising in this respect. It is separated from KASSIM PASHA on the W. by a cemetery, known as the Little Field of the Dead, or Petit Champ des Morts, and unites with TOPHANE on the E. In 1216 a mercantile colony was established here by the Genoese, and, before the end of a century, it increased so much in importance as to obtain from the Greek emperors the privilege of being governed by the laws of the republic, and of being fortified with walls and towers, part of which remain to this day. The Genoese repaid this indulgence with ingratitude, and assisted Mohammed II. in the last siege of

A long, narrow, dark, and dirty street, nearly 1 m. in length, crosses this suburb from one extremity to the other. The dwelling-houses are of wood, and the warehouses are solidly constructed of stone, arched and provided with iron doors and shutters, as a precaution not only against the frequent conflagrations, but against the almost unequalled depravity of the population. Some of the houses are old Genoese.

The ancient churches have almost entirely disappeared; the exceptions are, first, *St. Peter's*, which preserves its entrance gateway, probably of the time of the Latin occupation, judging from the mouldings, which are almost French. The central tower is also original; all the rest of the church, having suffered by fire, was repaired by the liberality of Louis XIV. of France. The other church has also a square tower, with a stunted spire covered with lead. Upon close inspection, it appears that the only remains of antiquity are a few carved strings, evidently of Byzantine workmanship; the church itself has been entirely rebuilt. The church of *St. George*, in Pershembeh Bazaar, has some old remains. The modern churches do not show at all; a passenger might pass them fifty times, and never know that they were churches. The great Armenian church, built in 1862, is surrounded by an immensely high stone wall, secured by iron doors. There are only one or two mosques in Galata.

One of the oldest houses is the former *Palazzo del Podestà*, with round arches, and a very few remains of Byzantine ornament inside. This building is evidently anterior to the Latin conquest. The ordinary houses, which are probably all posterior to the destruction of the city by the Venetians, have their upper storeys supported on massive corbels; sometimes these corbels are far apart, and support arches which take the wall of the first storey. In Galata and Stamboul, but more especially in Tophane,

and the older parts of Pera, there are to be found an immense number of pierced iron door-rings and knockers of a mediæval shape. Some say they are Genoese, but they are more probably of native manufacture, and are to be found in other cities of Turkey.

One of the most striking features of Galata is its ponderous and lofty *Tower*, of ancient Genoese construction, which rises to a great height above the crumbling walls, and upon the summit of which a watch is constantly kept to give the alarm in case of fire. The *Seraskier's Tower*, on the opposite side the Golden Horn, was built at a later time to answer the same purpose. No finer view can be obtained than from the summit of the tower of Galata, which is crowned by a battlemented and projecting gallery.

The *Custom House* for weighty European goods is at Galata, and for Asiatic goods at Stamboul; but travellers are permitted to land at once, upon their baggage being examined. The French steamers have a separate landing-place.

PERA, or BEY OGHLOO, crowns the summit of the promontory on which the other suburbs of Galata and Tophane are situated. It is the headquarters of diplomacy, and the residence of the Dragomans, and is chiefly inhabited by Franks, who are judged by the laws of the nation to which they belong.

The principal buildings at Pera are the Russian, French, and Austrian embassies, and the new barracks, formerly the Galata Serai.

The *Russian* is a very large and plain affair, built between the years 1836 and 1843, by M. Fossati. It is constructed of rough blocks of the Makrikeui limestone, plastered over. The cost was 40,000*l*.

The *French palace*, by no means so large, and built in 1838 and 1845, is faced with Malta stone, a material by no means to be praised for resisting the damp; indeed, parts of the

carving are already disappearing. The style is that indescribable rendering of the Renaissance so popular in France under the *régime* of Louis Philippe. The cost was 35,000*l*.

The *English palace* was in style taken from the Florentine edifices, and cost the nation an immense sum of money. It was utterly destroyed by the fire of 1870. There was a former fire on August 2, 1831, which consumed 20,000 houses. On that fatal night the palace of the British ambassador, among others, was burned to the ground, and everything it contained was lost.

The internuncio of Austria, the ambassadors of England and France, and the ministers of Russia, America, Italy, and Prussia, with the *chargés d'affaires* of the smaller European powers, all reside at Pera in winter, and on the Bosphorus in summer. Here also reside the English *consul-general* and most of the consuls, &c., of the other states.

The Dutch legation also has a palace. There are large buildings for the Russian consulate, post-office, &c. The English law courts and prison are on a very large scale in Galata, and have a large staff of legal functionaries. Near them are the *English post-office* and naval hospital.

On the brow of the hill of Pera stands the *English Memorial Church*, (Christ Ch.) erected to commemorate our countrymen who fell in the Crimea. The church was originally intended to have been erected from the designs of Mr. Wm. Burges, who gained the first prize in the general competition; but subsequently it was decided that Mr. Street's design should be executed. The plan of the building is that of a simple parallelogram, with chancel, low side passages, and a schoolroom under the eastern end. The style chosen is the first pointed Gothic. The interior is 45 ft. high, and has a groined roof. It is ornamented with marbles from Nicomedia. Externally it is plain and

has a somewhat heavy effect, on account of the colour of the stone employed. The Rev. Chas. Geo. Curtis is the chaplain appointed by the S.P.G. He has two services on Sundays, at 11 and 3; one on festivals. The church was consecrated by the Bishop of Gibraltar in 1869.

The Americans attend service at the Dutch embassy.

The suburb of Pera, which derives its name from the Greek word signifying 'beyond,' from its position with regard to Galata, is devoid of any Oriental character, and bears much resemblance to a second-rate Italian town. The houses erected since the conflagration are of a very good description. Towards the W. is the little burying-ground called the *Petit Champ des Morts*, which is a favourite place of resort of the natives in the fine evenings of summer. It commands an extensive view over Stamboul and the Golden Horn. In the High Street of Pera is the chief tekeh or *Convent of turning Der-vishes*.

The hill, which descends from this esplanade to the water side, is occupied by the cemetery just named, called the *Little Field of the Dead*, thickly shaded with cypresses, but now very little used. On the NE. outskirts of Pera, near the artillery barracks, are the former Protestant, Catholic, and Armenian burial-grounds—the former now cleared away—the latter not treeless (for the Mohammedans allow the Armenian burial-grounds to be planted, though not with cypresses), and presenting some extraordinary monumental memorials; for the Armenians not only carve upon the stones devices which mark the trade or occupation of the deceased, but also show the manner of his death; and several representations are to be met with here of the decapitated bodies, with the heads between the hands, and others representing the deceased suspended from the gibbet.

The neighbourhood of these cemeteries, called the *Grand Champ des*

Morts, or *Great Field of the Dead*, also commands a most glorious and extensive view towards the Bosphorus on the east. It is the favourite resort of the inhabitants of the suburbs; here, likewise, occurs the great festival of the dead by the Armenians; when booths are erected, and dancing, singing, and story-telling, &c., &c., are heard among the mansions of the dead. There are several good shops at Pera, and some fair bookselling establishments. The best for Oriental works are those of the Messrs. Roth and Weiss, near Missiri's.

There are public promenade gardens with music, numerous cafés, large shops. In the winter there are Italian, French, Armenian, and Greek plays.

TOPHANE is the smallest of the suburbs, forming a continuation of Galata along the N. shore, and thence sweeping round the E. point of the peninsula to the Bosphorus. It is the usual place of embarkation in kaïks for Skutari and the villages of the Bosphorus. The *Artillery Barrack*, a new and fine building, is situated here, at a short distance from the sea. Tophane derives its name from the cannon-foundry established here. Near the landing-place (Iskeleh) at Tophane, kaïk-building may be seen in all its branches, the peculiar oars manufactured with the most primitive tools. The mode of fastening the oars to the rowlocks is said to be partially introduced into our navy, and to be worthy of imitation. Red pipe bowls are also made here in vast quantities. A Foundry was begun in 1864; and a fine wide street has been opened between Galata and Dolma-Bagche.

The *Fountain of Tophane* affords a beautiful specimen of arabesque architecture. It is a square edifice of white marble, standing in the centre of the market-place, with a projecting roof, surrounded by a balustrade, highly decorated with sculptured devices and sentences from the Koran. The roof was formerly peculiarly beautiful, but it has been

altered to a very plain form. The market here is only for fruit and vegetables, of which there is a great variety. Near the market-place are two coffee-houses, the resort of all Circassians, both merchants and others who come to the capital. The Circassians live in the neighbourhood, and carry on slave dealings in an unostentatious manner, so as not to attract the attention of foreign Governments. The slaves here receive the manipulation and training which changes them from filthy witches to *houris*. They chiefly supply the harems of the Pashas and wealthy Turks. Near to the fountain is also a kiosk, where the late Sultan passed much of his time whilst it belonged to Ahmed Fethi Pasha, Master of the Ordnance, his brother-in-law, who died in 1857.

KASSIM PASHA is an extensive suburb W. of Galata and Pera, from which it is separated by burying-grounds. It extends a considerable way inland, and possesses few attractions to a stranger. A quarter of this suburb, and occupying a height above it, named St. Demetri, principally inhabited by Greeks, was nearly consumed by a fire in 1832. At this place there is a convent of turning dervishes.

Kassim Pasha occupies a long line of shore on the north side of the harbour, and is the seat of the *Admiralty*, whose offices occupy a handsome building jutting into the sea. To the east of this are the dry docks, lately erected and capable of receiving the largest men-of-war. Barracks and depositories of marine stores, saw mills, and machine shops, line the shore for a long distance, and in one spot are shown, preserved against the effects of rain and sunshine, the state barges of the Sultans who have occupied the throne for nearly a century past. There lies at anchor, during most of the year, the greater part of the Turkish navy, and here it was that the largest and finest ship they had, suddenly blew



up one fine morning in 1852, and went immediately down completely out of sight. The old hulls of several ships of war lying along the shore and preserved as store-ships, deserve attention. Large vessels are generally building on the stocks. A line of rafts, each bearing a guard-house, is anchored at a little distance from the shore, and boats are not allowed to pass inside. The guards call and respond to each other through the night.

On the heights behind Kassim Pasha is the *Ok-meïdan*, or 'place of arrows,' where the Sultans frequently repaired to exercise themselves in shooting with the bow and arrow. Great distance, more than accuracy of aim, as indicating strength, seems to have been the object sought for by the archers in these trials; and scattered over these heights will be found small stone obelisks, marking spots where former Sultans' arrows fell, and commemorating the distance they have flown.

Adjoining the *Ok-meïdan* is the vast cemetery of the Jews upon the heights of Haskeui, of desolate and dreary aspect, entirely denuded of trees. The countless blocks of recumbent marble in this wide-spreading Golgotha appear like the relics of some great city. Both this and the *Ok-meïdan* are prominent objects in passing up and down the Golden Horn.

*Haskeui* is a large village, the eastern portion of which is occupied by Jews, and the western by Armenians. The most wealthy bankers of the latter nation formerly resided here in palaces built upon the heights, and enjoyed their wealth out of sight of their rapacious masters, being subject only to occasional visits, in which their houses were cleared from top to bottom of all they contained; but the increased security afforded them now has led them to forsake their retreat, and they at present mostly reside in the fashionable suburb of Pera, while their *Haskeui* houses are going to decay, and are mostly purchased by

the Jews. There is a large Armenian church here, and a fine little chapel of the native Protestants crowns the hill.

The village of *Eyooob*, a beautiful and picturesque suburb, is situated beyond the walls of Stamboul, at the extremity of the Golden Horn, and on the side opposite to Haskeui; it is surrounded by gardens and Turkish cemeteries, thickly planted with the dark cypress. It takes its name from *Eyooob*, or Job, the standard-bearer and companion-in-arms of the prophet Mohammed, who was killed at the first siege of Constantinople by the Arabs, A.D. 668, and is stated to have been buried there. His place of sepulture having been revealed to Mohammed II. by a vision, a mausoleum and mosque were erected by him on the spot.

In the *Mosque of Eyooob* the Osmanli Sultans are inaugurated by girding on them the sword of Osman, the founder of the monarchy, by the hand of a *Mevlevi* dervish from Konia. The mosque is elegantly constructed of white marble, and no Christian is allowed to reside in the suburb, or enter the mosque, a rule that was often infringed by the English and French officers during the war. As a place of sepulture, *Eyooob* is held in high veneration, and its cemeteries, mausoleums, &c., are the most remarkable of any near the capital for their beauty of decoration and rich tombs, many of which are fantastically sculptured and charged with coloured or gilded devices; some are encircled with gilded gratings, and all are vivified with flowers and flowering shrubs. Among the turbehs or tomb-houses are those of the Sultan Valideh Gulnar, mother of Selim III., and her two daughters, all three biers being enclosed within rich mother-of-pearl railings; to this mausoleum is attached a college for students, schools for children, and a kitchen for the poor. Here are tombs of two children of the late Sultan, a son and a daughter, the bier of the former decorated with a fez and golden tassel; and of the two.

children of Adilé Sultana, sister of the Sultan: they were murdered when infants, in accordance with the cruel custom which, to this day, thus prevents the existence of lateral lines of aspirants to the throne. Their biers are covered with richly embroidered velvet and shawls, and beneath the fez are their respective epitaphs; one is as follows: 'A flower that had scarcely bloomed was prematurely torn from its stem. It has been removed to those bowers where roses never languish. Its parents' tears will supply refreshing moisture. Say a fateha for its beatitude, 1259' (1843). It may be added that the heart-broken mother survived her last child but a few weeks.

→ The Turks bury at Skutari, in Asia, because, as they say, they believe they will be expelled from Europe. Eyoob, the European shores of the Bosphorus and Gallipoli form exceptions which do not disprove the statement. A few manufactory (once the palace of Shah Sultan, mother of Selim III.) was established at Eyoob by the late Sultan, and the red caps for his army are made there. But they are also imported from Tunis and France.

#### § 8. STAMBOUL, OR CONSTANTINOPLE PROPER.

STAMBOUL, or *Istambol* (from the Greek *εις την πόλιν*), not only occupies the triangular promontory which alone formed the imperial city of Constantine, but extends beyond it. Its N. boundary is the Golden Horn; the S. shore is washed by the Sea of Marmora. A line of walls extends across the land on the W. side from sea to sea, and its E. point forms the entrance to the Bosphorus.

Within the circuit of the walls of

Stamboul are comprised nearly all the royal mosques, all the turbehs or tomb-houses of the royal race, the baths, khans, principal bazaars, and the public offices of government. The best street is that leading from the Sublime Porte to the gate of Adrianople. Separate quarters are no longer allotted to the Armenians, the Greeks, and the Jews (at Balat). In the *Phanar*, or Greek quarter, the Greek patriarch and some principal families reside. From this place is taken the name of Fanariotes, or Greeks employed in the Turkish administration and principalities. Almost all the private houses stand within an area, and they are more Oriental in their construction than those of the suburbs.

On Tuesday, Sept. 5, 1865, a fire broke out in the quarter near Demir Kapou, which destroyed nearly one-fifth of Stamboul before its ravages were arrested. This terrible conflagration—fanned by a strong NE. wind—spread from the Golden Horn across the peninsula to the Sea of Marmora, destroying nearly 8,000 houses, 20 mosques, 2 Armenian and Greek churches, a large number of baths, khans, and public buildings. The total property destroyed is estimated to have exceeded several million pounds in value. Instead of the former wooden edifices, the government has determined that either stone or brick buildings are alone to be constructed, and this much-to-be-commended resolution is, it is said, to be generally applied to the capital on both sides of the Golden Horn. The year 1865 will doubtless be a memorable one in the annals of Stamboul, from its fearful destruction of life from cholera—the deaths exceeding 50,000—and the fire which swept away such a mass of property, and left houseless so many thousand families. This was followed by adjoining fires at Samatia and Bagcheh Kapousi in 1866. In 1866 grand streets were laid out by Edhem Pasha, the Minister of Commerce, but it will be long before the map is complete.

## § 9. THE WALLS.

The best way to visit the walls is to go by kaik to the Seven Towers, and send thither the horses, or if there are ladies, a European carriage, and so return to Pera by the foot of the walls; and if there is time, by the Sweet Waters of Europe. The visitors stop at Balukli to see the miraculous fish. It is a good plan to go to Balukli outside the walls and return by the inside. Or the whole trip may be made on horseback or in a carriage, going from Pera over the heights of Haskeui (magnificent view of the harbour) to the Sweet Waters, Eyoob, along the triple wall by Balukli, to the Seven Towers, and thence through the city by Samatia to the Old Bridge, Galata, and Pera.

The price of horses for the excursion is from 20 to 25 piastres per day, but for Englishmen and foreigners 30 piastres and upwards.

The whole city is enclosed by walls, once formidable for their strength, but left unrepaired, and ruinous at nearly every point. They were built by Constantine the Great, and repaired by Theodosius and his successors, and are composed of alternate courses of brick and stone. They are built along both shores, close to the sea, and in some parts the foundations, which are very solid, are actually under water. The length of wall on the side of the Propontis, from the Seraglio point to the Seven Towers, is computed to be between 5 and 6 m., that on the side of the harbour 3 m., and that from the Seven Towers to the Golden Horn 4 m.

The line of defence, which extends from the Seven Towers in the Sea of Marmora to the shores of the Golden Horn, from 4 to 5 m. in extent, presents such a scene as is not to be equalled elsewhere in the world for

picturesque beauty and intensity of desolation. It presents likewise a good example of castellated and mediæval architecture. The road runs along the edge of the moat, which bounded the outer wall, within which were two others of far greater strength and magnitude, both having at very short distances towers of all shapes and dimensions, polyangular, square, and circular, forming in fact three lines of fortification. 'These,' says Gautier, 'are the walls of Constantine, at least what has been left of them after time, sieges, and earthquakes have done their worst upon them. In their masses of brick and stone, streaked everywhere with courses of red Roman brick, are still visible the breaches made by catapults and battering-rams.' The towers, rent in many places from top to bottom, or altogether fallen into the moat, are overgrown with trees and shrubs of every hue, and the thousands of tendrils of parasitical plants help to sustain the stonework, which would otherwise in like manner have fallen; 'still,' continues Gautier, 'the line of wall is continued without interruption, raising against the clear sky its battered profile, and displaying its towers, curtains, and bastions, draped with ivy, and gilded by time with tints by turns mellow and severe.'

This triple wall and double row of towers—so picturesque, so interesting as an historic monument and unique example of mediæval fortification—was doomed to destruction by the present Sultan, who made over the walls as a gift to his mother, for the sake of the paltrysum to be obtained by its demolition and sale for building materials. This Vandal act was actually commenced, when the British Minister interfered, and by his influence arrested the destruction, 1869.

## § 10. THE GATES.

Constantinople had 28 gates, most of which have been more or less celebrated in the history of the city. We shall notice them separately, beginning from the point of the Seraglio, and following the walls along the port, along the land side, and then along the Sea of Marmora.

The ride through the town to the Seven Towers and back by the walls and the Sweet Waters of Europe takes about 4 hrs. from Pera.

An enormous cemetery extends along great part of the walls on the landward side, dark and gloomy with magnificent cypresses, in which is situated the *Greek Church of Balukli*, where are preserved the miraculous fish, red on one side and brown on the other, consequent upon their jumping from the frying-pan when Constantinople was taken. The tombs of several of the Greek patriarchs are in this church, of marble and very handsome. The feast of this church is celebrated yearly after Easter. Another object worthy of observation, during this ride, are the tombs of Ali Pasha and those of his family, which stand just without the Silivri Kapousi, on an elevated platform by the roadside; the stones are of white marble surmounted by turbans, with gilt inscriptions recording the deaths by beheading of Ali Pasha of Yanina; Veli Pasha of Trikala, his second son; Mooktar Pasha of Avlona, his eldest son; Sadik Pasha of Lepanto, his youngest son; and Mohammed Pasha of Delvino, son of Veli. The inscription on that of Ali Pasha is as follows: 'He alone is eternal. The governor of the province of Yanina, who rendered himself independent more than thirty years—the celebrated Ali Pasha—here is his head. 5 Jemaziulevel 1237' (1822).

*Gates on the side of the Harbour.*

The first gate, which from this side opens an entrance within the city walls, which are also the walls of the Seraglio, is the gate of the summer kiosk (*Yali Keushk Kapousi*).

*Bagcheh Kapousi*, that is, the garden gate, is the usual landing-place of those coming from Tophane to the Porte. Very near this gate, close to the shore, and outside of the walls, is a coffee-house, or a sort of kiosk, called the *keushk* of the *Chaoush-bashi* i. e. of the marshal of the empire, because it is here that this functionary formerly received on days of audience the foreign ambassadors, ministers, and *chargés d'affaires*, and thence accompanied them through the Divan Street to the high gate of the grand vizier, or to the imperial gate of the Seraglio, riding on the left hand of the minister, or before the *chargé d'affaires*. The wall near Bagcheh Kapousi was demolished in May 1866, after the fire, and the carriage road continued from the Golden Horn to the Porte.

*Chiffoot Kapousi*, the Jews' gate, according to Ewlia, *Valideh Kapousi*, i. e. the gate of the Sultan Valideh (i. e. Queen-Mother), receives its first name from the Jews settled in the neighbourhood, and the second from the great mosque of the Valideh in its vicinity. It was formerly called the arsenal gate, from the arsenal of the city, which was erected in the bight of the winding shore.

*Balukbazar Kapousi*, the gate of the fish-market, which stands exactly opposite the fish-market gate on the opposite side of the harbour, at Galata. In consequence of this being the narrowest part of the harbour, it is a frequented landing-place for visitors to the market.

*Zindoon Kapousi*, i. e. the dungeon-gate, called by the Greeks also the *Ship Gate*, and now generally Yemish Kapoosi from the neighbouring fruit-market, the gate of the fruit harbour.

*Odoon Kapousi*, i. e. the wood gate,

leading to the great bazaar for wood and timber.

*Jubali Kapousi*, or the gate of the glaziers.

*Ayazma Kapousi*, i.e. the gate of the sacred relic, so called from the church of St. Theodosia, which formerly stood opposite to it, on the other side of the harbour.

*Yeni Kapou*, the new gate; *Petri Kapousi*, i.e. the gate of Peter; and *Fener Kapousi*, i.e. the gate of the light-house.

*Balat Kapousi*, i.e. the palace gate, formerly βασιλική, i.e. the royal or imperial gate, probably so called from the neighbouring palace of the Blachernæ. Near here is the Jewish quarter.

*Havvan Serai Kapousi*, i.e. the gate of the menagerie, so called from the neighbouring amphitheatre, where the combats of wild beasts used to take place. It is likewise now called *Ansari Kapousi*, from the adjoining suburb *Eyoob Ansari*. At the last siege of Constantinople, the Venetians and Greeks, who defended the city against the besieging Osmanlis and the Genoese, were stationed on the wall between this gate and the last-mentioned one. Davala commanded here, and the Grand Duke Notaris at the lower gate of the present *Fanar*.

#### *Gates on the Land Side.*

On the land side there were formerly no less than 7 gates between the extreme point on the Golden Horn and the gate of Charsias, none of which now exist, though from the outside of the walls 2 of them can be seen walled up. In this corner of the city were the imperial palaces of the *Blachernæ* and *Hæbdomon*, where the Greek emperors resided in the decline of the empire.

The first gate which now opens on the land side is *Egri Kapou*, i.e. the crooked gate. It was formerly called

the *Charsian*. It took its name from Charsias, the overseer of the builders who worked here. This gate is also called the Bulgarian gate, and was guarded formerly by Germans. Arno Gilpracht admitted through it Alexius Comnenus, who immediately seized upon the throne. Through this gate Justinian the Great made his triumphal entry into the city, and here he was met by the prefect of the town and the whole senate. He proceeded hence to the ch. of the Holy Apostles, upon whose site the mosque of Mohammed II. is built.

Near *Egri Kapou* are the fine *Tower of Izak Angelus*, in the city wall, dating 1188, and the *Tower of Theophilus*, of about 840 A.D. These towers now form part of the wall of Heraclius, which was an addition dating about 640, and intended to enclose the palace of the Blachernæ, which stood outside the original wall of Theodosius [+ 450]. The prisons of Anema, extensive dungeons under the palace, have been discovered by the learned Dr. Paspatis, and are extremely curious.

*Edrene Kapousi*, the gate of Adrianople, is mentioned in history under the name of 'Polyandrii.' In the fifth year of the reign of the emperor Heraclius (A.D. 625), when Constantinople was besieged by the Avars, the thickest of the fight was in front of the gate Polyandrii. It was on occasion of this siege that the ch. of the Holy Chest, where the garment of the Holy Virgin was preserved, was enclosed within the walls of the town. A beautiful Roman structure adjoining, but within the walls, and known by the name of the Palace of Belisarius, is near this spot.

Between this gate and the next, *Top Kapousi*, flows the little stream Lycus, which was turned by Constantine round the ch. of the Holy Apostles, whose foundations were often endangered by its overflowings. Apollonius of Tyane erected a white marble wolf on the place of execution, *Amastrianon*, as a talisman

against it, the name of the river and of the animal being the same in Greek. Between these gates also the walls and towers, which from the Seven Towers to this spot had preserved their form, though rent and shivered by catapults and other engines, become one mass of chaotic ruin, and it was here (at the wooden gate *Xyloporta*) that the Osmanlis forced an entrance. Fifty Turks first rushed in; the emperor and Giustiniani, the commander of the Genoese, who knew nothing of this irruption, maintained their posts, and the last of the Constantines fell at *Top Kapousi* in the defence of the walls.

The next gate is *Top Kapousi* (there are two so called), the cannon gate, formerly the gate of St. Romanus, which is the most celebrated of all the land gates, as it was here that the last of the Palæologi fell, as just stated.

Between this gate and the preceding one was formerly the gate *Quinti*, or rather *Quinta*, so named because it was the fifth from the golden gate.

*Mevlane* *Yeni Kapousi*, i. e. the new gate of *Mevlane*, formerly the *Melandi*.

*Silivri Kapousi*, formerly *Porta Rhégi*, because from hence proceeds the road to *Selymbria* by *Rhégium*. This road, which was formerly flooded by torrents, was paved by Justinian the Great with the stones which remain to this day, though in very bad preservation.

The golden gate, *Aurea*, was the last in number though the first in rank, as it was through this gate that the emperors made their triumphal entry into the town ever since the time of *Theodosius the Younger*, who built it as the triumphal gate of the city.

### *Gates on the Sea Side.*

Next to the Seven Towers, on the water side, is *Narli Kapou*, the pomegranate gate. *Samatia Kapousi*, or the sand-bank gate, stands in the bend of the shore. This gate was either the same as that of St. Emilian, or it must have been close to it. In 1161 (A.D. 1748) a great fire broke out here, which destroyed numbers of Greek houses, which are very numerous in this quarter; again in 1865.

The next gate is *Daudpasha Kapousi*, or *Vlanga Kapousi*, which has also been rendered remarkable by a great fire in the year 1169 (1755), which broke out at the harbour gate *Chubali*, and stopped here.

*Yeni Kapou*, the new gate, is close to the preceding one, and leads to the Armenian quarter, where is the principal Armenian church, and the residence of the Patriarch.

*Koum Kapou*, sand gate, was formerly called the iron gate.

*Chatladi Kapousi*, the butcher's gate, near which is the slaughter-house. Here are to be seen the bas-relief of a pair of lions and the pillars of the gate of a palace built into the walls. They probably belonged either to the one built by *Theodosius*, called *Bukoleon*, or to that built afterwards by *Leo Marcellus*.

*Akhür Kapousi*, the stable gate, so called from the neighbouring imperial stables. Here the city walls meet those of the seraglio; we do not reckon the three gates of the seraglio, 'the garden,' 'the cannon,' and 'the dungeon gate,' on the sea side, or the small iron door, among those in the city walls, because they all lead into the seraglio instead of into the city.

Thus there are 28 city gates: 14 on the side of the harbour, 7 on the land side, and 7 on the sea side.

## § 11. THE SERAGLIO.

*The Palace of the Osmanli Sultans,  
the Serai Boornoo.*

After 15 centuries of Royal occupation, this palace has, since Sultan Mahmood, ceased to be the habitual residence of the Ottoman emperors; the present Sultan visits it only on certain state occasions, and it has consequently lost its former pomp and interest; its courts appear neglected, and its aspect has become desolate; nevertheless, some of the attendants of the former court still reside here, and it may be well to show somewhat of its former splendour as drawn chiefly from the pen of Von Hammer.

On August 12, 1863, the greater portion of the palace was destroyed by fire. All the apartments, occupied at the time by the harem of the late Sultan Abdool Medjid, were completely gutted, and property to a large amount utterly lost. The ruins still remain, and strike the traveller's eye on rounding the Golden Horn. The part of the Seraglio which escaped was fortunately the most interesting, being that where the great ceremonials of the empire take place, in the enclosure termed the Old Seraglio.

The enclosures of this far-famed palace occupy the space of the ancient city of Byzantium on the extreme point of the E. promontory, which stretches towards the continent of Asia, and forms the entrance to the Bosphorus. The situation is lovely. The Seraglio (originally the work of Mohammed II., but much enlarged by his successors) is nearly 3 m. in circuit: it is a kind of triangle, of which the longest side faces the city; that on the sea of Marmora faces the S.; and the other, which forms the entrance of the port, the E. The apartments are on the top of the hill, the gardens are below, stretching to the sea. The walls of

the city, flanked with their towers, joining themselves at the point of St. Demetrius, complete the enclosure of this palace. Although the compass of it is so great, the outside of the palace has nothing curious to boast of. Deer are usually kept there.

The buildings of the Seraglio have been raised at different times, and according to the capriciousness of the princes and sultanas; thus this famed palace is but a heap of houses clustering together without any manner of order, or any grandeur or beauty of architecture.

The principal entrance of the Seraglio is a huge pavilion, with 8 openings over the gate, or *porte*. This *Sublime Porte*, called *Babi Humai-oom* (Imperial Gate), is very high, simple, semicircular in its arch, with an Arabic inscription beneath the bend of the arch, and 2 niches, one on each side, in the wall. It looks rather like a guard-house than the entrance to a palace of one of the greatest princes of the world; and yet it was Mohammed II. who built it. Fifty *kapijis*, or porters, formerly kept this gate. At first you enter a large court-yard; on the left is the court leading to the Imperial Mint (*Zarphaneh*).

In the second court, the entrance whereof (called *Orta Kapoosi*, or Middle Gate) was also kept by 50 *kapijis*, but is not open to the public, about 300 paces in diameter, but much handsomer than the first, they show a fountain, where formerly they used to cut off the heads of pashas condemned to die. The offices and kitchens are on the right, embellished with domes, but without chimneys; they kindle a fire in the middle, and the smoke goes out through the holes made in the domes. The first of these kitchens was for the Sultan, the second for the chief sultanas, the third for the other sultanas, the fourth for the *kapoo aghassi*, or commandant of the gates; in the fifth they dressed the meat for the ministers of the divan; the sixth belonged

to the Sultan's pages, called the *ichoglans*; the seventh to the officers of the Seraglio; the eighth was for the women and maid-servants; the ninth for all such as were obliged to attend the court of the divan on days of session. Formerly besides 40,000 oxen yearly consumed there, the purveyors had to furnish daily 200 sheep, 100 lambs or goats according to the season, 10 calves, 200 hens, 200 pairs of pullets, 100 pairs of pigeons, and 50 green geese. The same and even a greater style of expenditure is now kept up at the present residence of the Sultan.

All round the court runs a low gallery covered with lead, and supported by columns of marble. No one but the Sultan himself enters this court on horseback; therefore the little stable in this place has not room for above 30 horses. Above it is kept the harness, than which nothing can be richer in jewels and embroidery. This harness is used at the Bairams. The great stable, wherein there were once about 1,000 horses for the officers of the Sultan, is towards the sea, upon the Bosphorus. The hall where the divan is held, that is, the justice-hall, is on the left at the farther end of this court: on the right is a door (Babi Saadet, Gate of Felicity) leading into the inside of the Seraglio: none used to pass through but such as were sent for. The *hall of the divan* is large, but low, covered with lead, wainscotted and gilt after the Moorish manner, and plain enough. Here the grand vizier, assisted by his councillors, used formerly to determine all causes, civil and criminal, without appeal; and the ambassadors were here entertained on the day of their audience.

The quays outside the Seraglio are armed with artillery, some without carriages; most of the cannon are planted level with the water: the largest piece is that which, they say, forced Babylon to surrender to Sultan Moorat, and, by way of distinction, it has an apartment to itself.

The best time to see the Seraglio is at the Bairam and Koorban Bairam, when it loses its deserted appearance, and resumes something of the grandeur, bustle, and state which it displayed under the ancient Sultans. On those two occasions the Sultan goes in procession at daylight from the Seraglio to some mosque, surrounded by all the great functionaries of the empire on horseback, and then he receives their obeisance at the third gate of the Seraglio. Places are reserved for foreign legations, and the traveller would do well to get a ticket from his embassy. Ladies are admitted.

*Admission to the Seraglio* is obtained by the *Firman* for the Seraglio and mosques, but the gardens and public offices of the outer court may be entered at all times. It is not worth while to get a firman through an embassy; it is best to go round with a party from the hotels.

The following are the principal objects worthy of examination within the walls of the Seraglio, and within the Seraglio itself:—

*The Armoury*.—Once the *Church of St. Irene*; here are preserved the swords of the conqueror Mohammed II. and of Skenderbeg; an armlet of Tamerlane, and the keys of numerous conquered cities. Here is also a large quantity of chain mail and some fine Circassian helmets. There are 2 effigies in suits of chain mail, one with a remarkably fine head piece; numerous flags, red and green, are suspended aloft, and two of them, called the flags of Ali, bear on a red field three double-bladed swords with other ensigns. Here also is shown one of the heads of the brass serpent in the At-meidan.

*Repository of Antiquities*.—This museum adjoins the Armoury, and here are preserved some superb porphyry tombs and other Græco-Roman memorials which have been found in and about Constantinople, viz. lamps, vases, a beautiful golden helmet, statues, and stone tablets with inscriptions. There is a piece of the frieze



of the mausoleum from Boodroom. In another division are to be seen the ancient bell of St. Sophia, the kettles and kettle-drums of the Janissaries, a curious Persian metal bow, ancient maces, halberds, and other weapons of all descriptions.

*The Mint.*—The Turkish coinage, formerly very bad, is now conducted on the English system, and equal to that of any nation in the world. Mr. Robertson, eminent also as a photographer, is the chief engraver. Their 500 piastre piece is a beautiful coin, and its subdivisions of 50, 100, and 250 piastres are equally so.

The above are in the outer courts of the Seraglio. In the Inner Court—not shown without a special firman (the servants expect a bakshish of at least 2*l.*)—is—

*The Treasury*, situated in the court called Dar-es-Saadet (Abode of Felicity). Here is collected together a vast store of treasure, principally in precious stones. One of the first objects that engages the attention is a large carpet entirely embroidered with pearls, from the smallest seed pearl to very many as large as sparrows' eggs; next there are the most splendidly embroidered cushion coverings, inlaid armour, jewelled helmets and horse furniture, swords and aigrettes (fountains of dazzling light); on one sword-hilt alone are 15 diamonds, each the size of the top of a man's thumb. In other cases are jewelled sword-belts, agate cups, beads of every description, coral and amber, and an imperial cradle richly covered with precious stones. Up-stairs the visitor is shown rich chairs of state, vases, and clocks, and the most costly article in the Treasury—a toilette table with looking-glass back, the table being of lapis lazuli and other costly material, richly inlaid with precious stones of all descriptions; the pillars that support the glass are set with diamonds; the stem and claws of the table are diamonds, emeralds, rubies, carbuncles, &c., with numerous pendant diamonds of large size, and

along the edge of the table hangs an elegant deep fringe also of diamonds. Here is preserved the sacred banner of Mohammed, the *Sanjak Shireff*, but it is not shown.

In this court likewise is the *Kafess*, or *Cage*, a room accessible only by a high window, where the imperial children were imprisoned, from fear of their aspiring to the throne; even the present Sultan was, for some years, thus incarcerated by his brother, Abdool Medjid.

The principal apartments worthy of note, are the Kiosk of Moorad, or of Bagdad, created in imitation of one in that city; the interior is octagonal, in part lined with Persian porcelain, with a dome delicately painted in red arabesque, and other portions of the ceiling in gold mosaics; in this kiosk is the private *library* of the Sultan, containing but few books, but all in good order and each endorsed within a case. It contains 17 codices brought from the library of King Mat. Corvinus at Buda. The inlaid door of bronze and mother of pearl, which conducts to the larger library, is a wonder of art.

## § 12. IMPERIAL MOSQUES.

### 1. AYA SOPHIA, SANTA SOPHIA.\*

This was the cathedral of old Constantinople, dedicated to the Eternal Wisdom (*Σοφία*) i. e. to the Second Divine Person. The fate of this illustrious monument of the new Greek architecture during the last 1,500 years, from its first construction down to the present time, is sufficiently singular to deserve a circumstantial notice and description.

In the twentieth year of the reign of Constantine, A.D. 325, in the same year in which the Council of Nice was opened, and the foundations of

\* From Von Hammer, chiefly.

the new city walls and palaces of Constantinople were laid, arose also the Temple of Divine Wisdom, which was enlarged 13 years afterwards by the emperor's son, Constantius. In the reign of Arcadius, A.D. 404, the ch. was burnt down, having been set fire to by the party of St. John Chrysostom in the tumult excited by their being sent into exile. Theodosius II. rebuilt it in the year 415. In the fifth year of the reign of Justinian (January, 532) it was burnt a second time in the celebrated revolt of the parties of the Hippodrome, and again reconstructed by Justinian from the very foundations, with infinitely greater splendour and a much more ample circumference, in the year 538.

20 years afterwards, the E. half of the dome fell in, and overthrew the holy table, the tabernacle, and the elevated terrace, but Justinian restored the injured ch. to still greater splendour and durability; and on Christmas eve of the year 568 its restoration was again celebrated.

The architects employed by Justinian in this masterpiece of architecture were *Anthemius* of Tralles or Aidin, and *Isidorus* of Miletus. The cost of the building weighed heavily on the people and all classes of the public functionaries through the newly imposed taxes, insomuch that the salaries even of the professors were applied to the building. The walls and arches were constructed of bricks, but the magnificence and variety of the marble columns surpassed all bounds. Every species of marble, granite, and porphyry—Phrygian white marble, with rose-coloured stripes, which imitated the blood of Atys, slain at Synada; green marble from Laconica; blue from Libya; black Celtic marble, with white veins; Bosphorus marble, white with black veins; Thessalian, Molossian, Proconnessian marble; Egyptian starred granite and Saitic porphyry—were all employed. Amongst these, the largest and most beautiful were the 8 por-

phyry columns which Aurelius had taken away from the temple of the Sun at Baalbec, and the widow Marina had sent to Rome; the 8 green columns erroneously said to be from the Temple of Diana at Ephesus, and those which were carried off from Troas, Cyzicus, Athens, and the Cyclades. Thus had all the temples of the old religion contributed to the construction of the Church of Divine Wisdom; and the edifice of Sophia was supported on the columns of Isis and Osiris, on the pillars of the Temples of the Sun and Moon at Heliopolis and Ephesus, of that of Pallas at Athens, of Phœbus at Delos, and of Cybele at Cyzicus. The sacred cross was planted on the great column which previously bore the equestrian statue of Justinian. The cross fell down in the earthquake of 1371. 400 years before (in 987) a part of the dome had for the second time fallen in and been restored; so that this cupola, so lightly balanced in the air, was not the result of one effort, but is composed partly of the original structure of Justinian, partly of that restored by him, and partly of the latter, renovated under Basilus and Constantine. Sultan Mohammed, the conqueror, built the 2 buttresses which support the SE. side, and a minaret; Sultan Selim II. built the second adjoining, but somewhat lower minaret; and Sultan Moorad III. built the other 2 minarets on the opposite side towards the NE. Of the tombs and other pious endowments of the following Sultans, we shall offer a separate notice in the sequel.

The Church of St. Sophia became, after its restoration under Justinian, the theatre of the greatest and most solemn transactions of state, of the nuptials and public church ceremonies of the emperor. Tradition and history united in pronouncing this place of worship, from the moment of its construction to that in which it was converted into a mosque, to be the most remarkable temple of the Byzantine capital, and of the whole

empire. The building itself has been described in detail by Paul Silentiarius in a particular work, as well as the superstitious legends connected with its erection. A hundred architects superintended it, under each of whom were placed a hundred masons; 5,000 of the latter worked on the right side and 5,000 on the left side, according to the plan laid down by an angel who appeared to the emperor in a dream. The angel appeared a second time, as a eunuch, in a brilliant white dress, on a Saturday, to a boy who was guarding the tools of the masons, and ordered him to bring the workmen immediately in order to hasten the building. As the boy refused, the gleaming eunuch swore by the Wisdom, i.e. by the Word of God, that he would not depart until the boy returned, and that he in the meantime would watch over the building. When the boy was led before the emperor, and could not find the eunuch who had appeared to him, the emperor perceived that it had been an angel, and, in order that he might for ever keep his word as guardian of the temple, he sent away the boy laden with presents to pass the rest of his life in the Cyclades, and resolved, according to the word of the angel, to dedicate the church to the *Word of God, the Divine Wisdom*. When the building was finished as far as the cupola, but when there was not sufficient money to complete it, the angel appeared a third time in the same form, and, leading the mules of the treasury into a subterranean vault, laden them with 80 cwt. of gold, which they brought to the emperor, who immediately recognised the wonderful hand of the angel in this unexpected supply. Thus did an angel give the plan, the name, and the funds for the construction of this wonder of the middle ages. The emperor advanced the work by his presence, visiting the workmen instead of taking his customary siesta, and hastening the progress of the

building by extraordinary presents. During these visits he was dressed in coarse linen, his head bound with a cloth, and a stick in his hand. The mortar was made with barley-water, and the stones of the foundations were cemented with a mastic made of lime and barley-water. By the time that the walls had been raised 2 yards above ground, 452 cwt. of gold had been already expended. The columns were bound, as well on the outside as within, with iron clamps, and covered within with lime and oil, and a stucco of many-coloured marble. The tiles on the arch of the cupolas, which astonished every eye by their extraordinary lightness, were prepared at Rhodes, of a particularly light clay, so that 12 of them did not weigh more than the weight of one ordinary tile. These chalk-white tiles bore the inscription—*‘God has founded it, and it will not be overthrown. God will support it in the blush of the dawn.’* In the construction of the cupolas the tiles were laid by twelves, and, after each layer relics were built in, whilst the priests sang hymns and prayers for the durability of the edifice and the prosperity of the Church.

When the apse, on the E. side of the ch., where the altar was to be placed, came to be finished, and a difference of opinion had arisen between the emperor and the architect, whether the light should fall through one or two open arched windows, the angel again appeared to the emperor, but clad in imperial purple, with red shoes, and instructed him that the light should fall upon the altar through 3 windows, in honour of the Father, and the Son, and the Holy Ghost. The altar was to be more costly than gold, and consequently it was composed of every species of precious materials bedded together with gold and silver, encrusted with pearls and jewels, and its cavity, which was called the sea, was set with the most costly stones. Above the altar rose, in the form of a tower, the tabernacle (ciborium), on

which rested a golden cupola, ornamented with golden lilies, between which was a golden cross weighing 75 pounds, adorned with precious stones. The 7 seats of the priests, together with the throne of the Patriarch, which surrounded the holy altar in a semicircle from behind, were of silver gilt. The altar (*βήμα*) was withdrawn from the eyes of the people by a wooden wall; and this wall, through which 3 doors covered with a veil led to the sanctuary, was ornamented with gilded pictures of saints, and 12 golden columns. The portion of the ch. from this wall of separation to the nave was called *Solea*, corresponding with the terrace-formed elevation which, in modern churches, divides the chancel from the body of the ch., and at the end of it stood the reading-desk or the pulpit, surmounted by a golden dais, with a gold cross, weighing 100 lbs., and glittering with carbuncles and pearls. A miraculous silver-gilt cross stood in the depository of the holy vessels. This cross, which was exactly of the same size as our Saviour's brought from Jerusalem, was said to cure the sick and drive out devils.

The sacred vessels destined for the 12 great feasts of the year, such as cups, goblets, dishes, and cans, were of the purest gold; and of the chalice-cloths, worked with pearls and jewels, there were 42,000. There were 24 colossal books of the Evangelists, each of which, with its gold covering, weighed 20 cwt.; and the vine-formed candelabra, of the purest gold, for the high altar, the pulpit, the upper gallery for the females, and the vestibule, amounted to 6,000 cwt. of the purest gold. Besides these, there were 2 golden candelabra, adorned with carved figures, each weighing 111 lbs., and 7 gold crosses, each weighing a cwt. The doors were of ivory, amber, and cedar; the principal door silver gilt, and 3 of them veneered with planks, said to be taken from Noah's ark! The form of the holy font in the ch. was

that of the celebrated Samaritan fountain; and the 4 trumpets, which were blown above it by angels, were said to be the same at whose blast the walls of Jericho had been overthrown. The floor was originally to have been paved with plates of gold; but Justinian abandoned this idea, fearing that such a step might lead his successors to destroy the work altogether. The ground was therefore paved with variegated marble, whose waving lines imitated the advance of the sea; so that from the 4 corners of the temple, the apparently waving marble flood rolled onwards into the 4 vestibules, like the 4 rivers of Paradise.

The forecourt, at present called the *Harem*, enclosed in its centre a waterspout of jasper, in order that the holy ground should not be trodden by the worshippers with unwashed feet. But the priests had their own washing-place within the ch., to the right of the women's gallery, where 12 shells received the rain-water, and 12 lions, 12 leopards, and 12 does spat it out again. From the lions, as the oldest fountain-heads (on which the allegory of the Sun and Nile Lions, i.e. the inundation of the Nile about the period of the sun entering into Leo, is founded), the spot was named *Leontarium*.

The bringing together and preparation of the building materials occupied  $7\frac{1}{2}$  years; the building lasted  $8\frac{1}{2}$  years, and the finishing of the whole, therefore, took up 16 years. When it was finished, and furnished with all the sacred vessels, the emperor, on Christmas-eve in the year 548, drove with 4 horses, from the palace above the Augusteon to the ch., slaughtered 1,000 oxen, 1,000 sheep, 600 deer, 1,000 pigs, 10,000 cocks and hens, and during 3 hours 30,000 measures of corn were distributed among the poor. Accompanied by the patriarch Eutychius, he entered the ch., and then ran alone from the entrance of the porticos to the pulpit, where, with outstretched

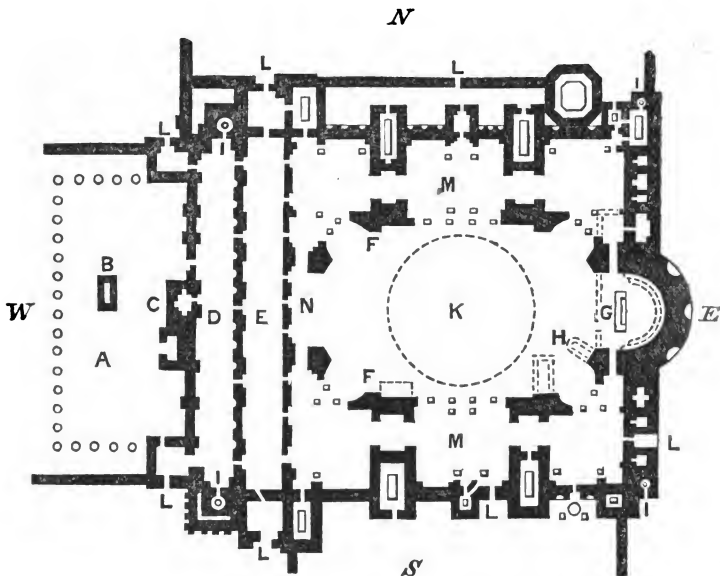
arms, he cried, 'God be praised, who hath esteemed me worthy to complete such a work. Solomon! I have surpassed thee!' After the distribution of the corn by the Magister, Statégus, 300 cwt. of gold were divided among the people. On the following morning, Christmas-day, the ch. was, for the first time, opened, and the sacrifices and thanksgivings continued 14 days, until the Epiphany.

The AYA SOPHIA JAMISSI, or MOSQUE OF SANTA SOPHIA (see the accompanying plan), is in plan nearly a square (without the vestibules), measuring 235 ft. from N. to S. by 350 E. to W. At the E. end is the apse, in which stood the altar. The exterior is plain and unattractive. The fourth or W. side forms the entrance. Immediately to the rt. of the gate of the principal entrance rises the ancient belfry, which appears, however, in its modest elevation, exceedingly humble by the side of the minarets since built at the 4 corners of the ch. Close to this ancient belfry, on the rt., flows the water of the great cistern, which occupies the greater portion of the extent of the temple with subterranean water-vaults. Besides this, there are 3 other fountains; one in the centre of the forecourt; another immediately outside the wall of the forecourt, in the street which leads from the principal street to the side gate; and another on the outer side of the SE. minaret. The eastern side of the forecourt forms, at the same time, the first vestibule of the ch., whither 3 gates lead from the forecourt, 2 large ones at the two corners, and a small one close to the ancient belfry. The first vestibule of the ch. was called, in ancient times, *Narthex*, and was appropriated to those who had fallen under the penance of the Church, and to the catechumens, who were obliged to wait here until they were received by baptism into the bosom of the Church, and the penitents until they were restored to it through penitence. This aisle is, therefore, extremely simple—desti-

tute of any of the architectural ornaments which adorn the interior of the ch.

The second or inner narthex, longer, broader, and more ornamented than the first, has 16 gates of bronze, adorned with crosses, which the Turks have mutilated. The space between them is covered with beautiful marble; and above them are still to be seen the remains of the mosaic pictures which formerly surmounted the doors. The 2 side gates of the inner narthex lead, each of them, to a vestibule, and through this to the entrance of the gently sloping ascent of the *gynaikites*, or female gallery; which, running round 3 sides of the ch., occupies the whole breadth of the inner vestibule or narthex. It is 60 paces wide, and has 8 ascents (4 on each side). Two of these are approachable on either side from the exterior, because they were destined for the women, who came into the ch. from the outside. Two are only steps, which are accessible from the interior of the ch., and served for the use of the priests and deacons.

After having descended, as Europeans generally do, 12 steps from the side door of the S. front, and then mounted the gently rising ascent without steps to the *gynaikites*, when standing in the middle of it, one sees at a glance the magnificent grandeur of the edifice, together with the wonderful dome, balanced, as it were, in the air; to which is attached a small half-dome on the E. and another on the W. side; to which are again joined, on either side, 3 small cupolas; so that the roof, rising by degrees, consists of 9 cupolas, of which the great dome forms the highest summit, whence the eye descends to the 2 half-domes, and thence to the 3 small cupolas. Fergusson ('Architecture,' vol. ii.) doubts whether 'any Christian church exists, of any age, whose interior is so beautiful as this marvellous creation of Byzantine art.' The boldness of the scale, and beauty of its proportions, redound to the



Street leading to the Babi Humayoon, Sublime Porte, and Old Seraglio, and westward to the At-Meldan and the Mosque of Ahmed.

#### PLAN OF THE MOSQUE OF ST. SOPHIA.

- A Officers' court.
- B Aldash house.
- C Ancient belfry.
- D and E 1st and 2nd porch, or narthex.
- F Formerly the Emperor's and Patriarch's seats.
- G Formerly the altar.

- H The Mihrab, where the Koran is kept.
- I The four minarets.
- K Circumference of the dome.
- L The outer doors.
- M The side galleries.
- N Front gallery.

skill of its architect. It consists of a central dome 107 ft. diameter and 46 ft. rise, elevated 180 ft. above the ground, with semi-domes E. and W. of equal diameter. The grand dome is carried on 4 arches: those running N. and S. are nearly 100 ft. span and 120 ft. high, resting on 4 massive piers strongly supported by abutments. The side arches (E. and W.) are filled with a screen of pillars supporting the women's gallery.

Observe the details of arches, capitals, pillars, all inlaid with marble mosaics of most elegant pattern.

The seat of the Empress, separated by a marble screen, is marked by

the imperial eagle; and Theodora, wife of Diocletian, the founder, has left her name carved on the balustrade in front. Her initials are also to be seen in the capitals of the columns.

Near the 4 great piers which support the dome are 4 columns, 2 towards the E., and 2 towards the W., which, placed in a half-circle with the piers, support the 3 semi-circular cupolas on either side. In the 4 intervening spaces of the piers and columns stand, 2 and 2, porphyry pillars with capitals and pedestals of the most exquisitely beautiful white marble. These are the 8 porphyry

columns from the Roman Temple of the Sun, of Aurelian, which the Roman patrician, Marina, received as her dowry, and made over to Justinian. On the N. and S. sides between the great piers, on either hand, 4 pillars of the most beautiful green granite support the women's gallery. These were brought by the Prætor Constantine from Ephesus, said to be from the Temple of Diana, for the building of the ch.; and they are much larger and more beautiful than any of the other columns. The other 24 columns, of Egyptian granite, which support the weight of the galleries on both sides, are arranged 4 and 4 in the 6 four-cornered divisions which are formed by the piers and ascents to the choir on the N. and S. sides of the ch.

Finally, there are 4 middle-sized and 3 small columns above the doors, so that the whole number of all the columns is 107—the mystic number of columns assigned for the support of the House of Wisdom. The 67 columns above are all also of granite or many-coloured marble, fluted in the most beautiful manner, but surmounted with most fantastic capitals, which neither belong to any of the 5 orders, nor are like each other.

Of the 4 great arches which rest on the 4 piers, those only on the N. and S. sides are, as it were, closed by means of a wall through the columns of the lower female gallery, and through the windows of the upper one. But through the arches of the W. and E. sides the view extends uninterruptedly from the gate of the entrance as far as the apse of the altar, or the sanctuary. In the 4 corners of the great dome vault 4 seraphim are introduced in mosaic, and on the 4 vaulted arches there are still to be recognised the sketches of Madonnas and pictures of saints. Several of them also adorned the walls, but they are now replaced by colossal inscriptions—truly gigantic specimens of Turkish

caligraphy. These designs were repaired all over the interior of St. Sophia's by Fossati, an Italian architect, who also published a very splendid work \* containing different views of the building. The names of the 4 companions of the Prophet, *Abu-bekr, Omar, Osman, and Ali*, figure as the supporters of the 4 six-winged seraphim which the Moslem faith acknowledges under the names of the 4 archangels, *Gabriel, Michael, Raphael, and Israel*. In the cupola itself is inscribed, in the beautiful writing introduced by *Yakut*, the well-known Arabian verse of the Koran, *God is the light of the Heavens and the Earth*.

These inscriptions are the work of a celebrated calligraphist of the name of Bichakjizadeh Mustafa Chelebi, who lived under Moorad IV., and executed them according to the plan of the celebrated writing-master, *Karahissarli*. The length of the standing letters, as for example of the *Elif*, is, according to Ewlia, 10 yards. According to popular tradition the 4 figures of the archangels were ancient talismans, which, before the birth of the Prophet, spoke in times of great distress, and gave notice of extraordinary events, but have ever since been mute. The verse '*God is the light of the Heavens and the Earth*,' on the top of the cupola, is illuminated, during the nights of the Ramazan, by a sea of rays from some thousands of lamps, which, suspended in a triple circle above each other, trace out the vault of the dome. This string of lamps, on which lights are alternately suspended, with ostrich eggs, artificial flowers, and bunches of tinsel, are found in all the mosques, richly adorned in proportion to their size, and producing, when lighted, a singularly magical effect.

The grand cupola is lighted with 24 windows. The sacristy and the place of baptism were erected out-

\* More accurate and equally splendid is the folio volume of Salzenburg on St. Sophia, published at Berlin.

side the ch., on the site of a house belonging to a widow named Anna, the value of which had been estimated at 85 pounds of gold; but the widow declared to the functionary who was sent to her that it would be cheap at 50 cwt. Hereupon, the emperor himself went to her to negotiate for its purchase. Affected by such mildness and condescension, the widow threw herself at his feet, and declared that she would take no money for her piece of ground, but requested only that she might be buried near the ch., in order to receive her purchase-money in heaven at the day of judgment. The emperor promised to fulfil her wishes, and she was buried close to the *Hierophylacium*, where the sacred vessels were kept. The tabernacle, which rose as an octagonal tower above the holy table, had its summit terminated in a golden *Lily*, which surmounted the imperial apple and the cross standing upon it. The Host itself was enclosed in the body of a silver dove, which hovered over the tabernacle.

Let us now examine what stands in the sanctuary of St. Sophia, in the room of the holiest symbols of the Christian faith. The shell-formed apse, in which the high altar and the tabernacle stood, was the central point of the large semicircle, around which ran the 7 steps of the seats of the priests. As this point exactly faces the E., it could not be used for the *Mihrab*, i.e. for the niche of the Mussulman altar, because the regulations of Islam command every man to pray with his face turned towards the *Kible*, i.e. the holy house of the *Kaaba* at Mecca, which at Constantinople is towards the SE. Its direction, therefore, both here and in all the other mosques which were formerly Christian churches, is against all the laws of proportion and architectural propriety; inasmuch as the niche of the *Mihrab*, instead of being in the centre, is turned sideways, so that the assembly of the Moslems, when at prayer,

is never placed in a straight line towards the front of the temple, but always in a sort of diagonal line obliquely across. Let the reader imagine then the singularity of the spectacle of the congregation, instead of their faces being turned eastwards, i.e. towards the ancient altar, being now turned to the SE., i.e. to the niche of the *Mihrab*. Opposite the high altar in the centre or the ch., where the presbytery terminated, stood the pulpit. On the same line, though not in the middle, but sideways on the south-eastern pier, stands the *Minber*, i.e. the pulpit of the Friday prayer, from which every Friday the *Kiatib* reads the solemn prayer for the Sultan (wherein consists the first of the Rights of Majesty of Islam). Here, as in all the mosques first dedicated to Islam through the power of arms, the orator still mounts the pulpit with a wooden sword, in memory of the conquest and founding of Islam, which the Prophet preached and propagated with the Koran in one hand and with the sword in the other. The two flags suspended on either side of the pulpit denote the victory of Islam over Judaism and Christianity, of the Koran over the Old and New Testament. The *Minber* is to be found only in the great mosques (*Jami*) in which the *Khutbe* is held on the Friday, and differs entirely from the common pulpit for preaching, which in general stands, as it does here, in the centre of the mosque. The present pulpit was placed by Moorad IV. on 4 columns.

The same monarch appointed 8 sheikhs as preachers, who were obliged alternately to read and expound the word of the Koran every day to the faithful. Moorad III., his predecessor, cleaned the whole mosque and adorned it anew. He ordered to be brought from the island of Marmora the two enormous marble vases which stand in the lower part of the building, one on either side, between the 2 porphyry columns of



the Temple of the Sun, and each of which holds 1,000 measures of corn. They are filled with water for the cooling and refreshment of the believers, and remind one of the holy-water fountains in Catholic churches.

On the tops of the minarets glitter highly-gilded crescents (the ancient arms of Byzantium, which are to be found on the Byzantine coins); the largest is on the cupola of St. Sophia, instead of the cross. Sultan Moorad III. is said to have expended 50,000 ducats on its gilding alone. This crescent is visible a hundred miles out at sea, and is seen from the top of the Bithynian Olympus glittering in the sunshine.

The pious traditions of the Moslems have superadded to the historical records of St. Sophia a notice of several curiosities which are exhibited to the Turks. Amongst others an excavated block of red marble is shown as the cradle of our Saviour; and not far from it is a sort of cup, in which Jesus was said to have been washed by Mary, and which, together with the cradle, were brought hither from Bethlehem. These are but Turkish tales, not even alluded to in Byzantine works. There are also to be seen the *sweating column*, the *cold window*, and the *shining stone*, spots visited by Moslem pilgrims as miraculous. The sweating column is in the lowest quadrangle, on the left hand of the entrance to the northern gate out of the fore-court, and the dampness which it emits is considered as producing miraculous cures. Not far from the gate where the Sultan enters when he proceeds from the square of the Seraglio to the mosque, and in the vicinity of the *Mihrah*, is a window facing the N., where the fresh wind ever blows, and where the celebrated Sheikh *Ak Shemseddin*, the companion of Mohammed II., the conqueror, first expounded the Koran. From that time this spot became sacred to all teachers and scholars. The Sheikh *Ewlia*, the tutor of the tra-

veller of that name, here read his commentaries on the Koran; and the celebrated traveller, his disciple, in his description of Constantinople, extols the blessings of the cold window as productive of science; probably because, on account of the N. wind blowing here in summer, one sits and reads cooler than in any other part of the mosque. The *shining stone* in the upper gallery, in a window turned towards the W., is a clear transparent stone, a pure Persian marble, which, being transparent, imbibes the rays of light, and when shone upon by the sun, sparkling, reflects them. More wonderful and rare than this shining stone is the illumination of the mosque itself in the seven holy nights of Islam, especially in the *Leilet-al Kadr*, i.e. the night of the Predestination (the 24th of the fast month of Ramazan), in which the Koran was sent down from Heaven. In this night the Sultan repairs with his whole suite to St. Sophia, and, after having there attended the night service, he retires, amidst a procession bearing innumerable many-coloured lanterns, to the Seraglio, where his mother, the Valideh Sultan brings him a virgin slave, who is taken to his harem. During these nights, and at the grand festivals of the Bairam, the whole numerous priesthood of the mosque are in full movement and in the exercise of their duties. The Imams, Sheikhs, Kiatibs (the Friday preachers), the Muezzins (those who call to prayer), the Dewr Kooran (the readers of the whole Koran), the Naatshuran (the singers of the hymns), the Bewab (the doorkeepers), the turners out (Ferah), and the church servants (Kasim), perform for the most part, under names of a similar signification, the services of the old Christian clergy, which consisted of some hundred priests, deacons, sub-deacons, readers, singers, doorkeepers, and lamplighters, who were not less endowed than the servants of the mosque.

On the capture of Constantinople,

this numerous clergy and a troop of holy virgins dedicated to God, together with a multitude of people of all classes, had crowded into the church of St. Sophia, and sought refuge and succour at the altar, when Mohammed, at the head of the Osmanlis, rode victoriously into the city. With difficulty his charger separated the thick crowd of the wretched fugitives, and when he reached the high altar he sprang from his horse, exclaiming, '*There is no God but God, and Mohammed is his prophet.*' This was the signal for the violation of the sanctuary. The income of St. Sophia amounts to two million piastres per annum.

Fees, varying in their amount according to the cupidity of the doorkeepers, and their more or less chance of getting them, are demanded from Englishmen for being allowed to enter the church.

Before and after going with the firman, it is well to pay a private visit to the mosque. The traveller must not be discouraged if refused by one of the doorkeepers; he may try again.

The courts of the mosque are always open, and contain many tombs of Sultans, which are seldom visited.

## 2. SULEIMANYEH.—*Mosque of Suleiman the Magnificent.*

This is the most beautiful monument of Osmanli architecture, built expressly as a mosque (not a church adapted to Moslem use) under the greatest of the Osmanli Sultans, in a style of grandeur worthy of the splendour of his reign, by *Sinan*, the greatest architect of the Osmanli empire, begun in 1550, and finished in 1555. It stands on an elevated part of the city, and the large open space in front permits

not only a fine view of the mosque itself and its several courts, but commands also a fine view of the whole extent of the city and the Golden Horn.

The plan of this mosque (which Fergusson\* has accurately drawn and described) is, according to its divisions, exactly the same as that of all the 14 great mosques. The mosque itself is a square of 225 by 205 ft., enclosed on the entrance side by the forecourt, and behind by the garden or by the cemetery. In the middle of the forecourt, which is called *Harem*, is the fountain for the regular purifications before prayer; in the second, which is commonly called the *garden*, rise the cupolas of the mausoleums of the founder, his consorts and children. These 3 quadrangles are surrounded by a wall, which forms the large exterior court. The court immediately facing the entrance, in the middle of which stands the fountain covered with a cupola, is surrounded on the three other sides with colonnades, which are covered with 23 small domes, 7 of which rise to the rt. and lt. before the entrance of the mosque, and on the opposite side 9 extend in a row. At the 4 corners of the forecourt rise the 4 minarets, of unequal height, however; the 2 first on the outer side of the court being lower and with 2 galleries; the 2 others close to the mosque being higher and with 3 galleries for the criers to prayer. The court (*Harem*) has 3 doors; 1 of the mosque, exactly opposite in the centre between the two lower minarets; the 2 others at the side, each close to one of the high minarets.

The mosque itself is apparently built entirely after the pattern of St. Sophia, but with the wish to surpass it; and as regards the regularity of the plan, the perfection of the individual parts, and the harmony of the whole, that wish appears to have been fully attained. The eye is gratified

\* History of Architecture, vol. ii. p. 413.

in seeing a masterpiece of Saracenic architecture, according to the pattern of the great masterpieces of the purest days of the khalifate of the Ommyyades in Syria and in Spain, yet betraying, nevertheless, the vicinity of Greek architecture, and its influence in everything relating to domes and cupolas. The whole system of the cupolas is apparently imitated from that of the ch. of Sophia. The dome is supported on 4 massive piers of appropriate design; the screen under the lateral arches of the dome by 4 *monolithic columns*, the largest in Constantinople. They measure 13 ft. in circumference on the ground, and the height of each 28 ft., and with base and capital 35 ft. Two of these columns were seen by Peter Gylles whilst being transported from the spot where they stood to the building-place of the Suleimanyeh, one of them having supported the virginity-proving statue of Venus, the other the statue of Justinian the Great on the Augusteon. The 2 others are probably the red columns on which stood the statues of Theodora and Eudoxia in the palace.

The capitals of these 4 columns are of white marble. They support the double gallery which runs round on both sides, and in the open gallery on the northern side, a vast quantity of cases and boxes of every description are piled up. They are said to contain treasure of gold and silver, and of other articles of inestimable value, and are deposited there as at a great national and inviolable bank; they are properly registered at the Suleimanyeh, and are withdrawn on the production of the proper documents. Under these galleries are built, on the ground, terrace-formed sofas of stone, on low stumps of pillars, intended for the appointed readers of the Koran, who at stated hours here read it in parts; and numerous stands for the Koran itself, inlaid with mother of pearl, are scattered about. The pulpit and the praying-place of the Sultan are

of white marble, ornamented with sculpture, with which that of the celebrated pulpit at Sinope can alone be compared. Close to the mihrab stand 2 gigantic candelabras of gilded metal, on which proportionately thick wax candles replace the light which falls by day through the clear cut glass of the windows. These glass windows, many of which are very beautiful, and are ornamented with flowers or with the name of God, are from the glass manufactory of Sarkhosh Ibrahim, i.e. the *drunken Ibrahim*, celebrated at the time of the building. Two fine windows of stained glass were amongst the spoil obtained from the Persians by its founder.

The dome of the Suleimanyeh, 86 ft. in diameter, is of less circumference than that of St. Sophia, but it is 7 yds. higher, and therefore is the less bold and extraordinary, although the Turks consider this greater height as a greater wonder of architecture. On the dome is inscribed the same verse as that on the cupola of St. Sophia (the 36th of the xxiv. Sura):—‘God is the light of heaven and earth. His light is a wisdom on the wall, in which a lamp burns covered with glass. The glass shines like a star, the lamp is lit with the oil of a blessed tree. No eastern, no western oil, it shines for whoever wills.’ It is destitute of the fine mosaics and marbles which decorate the walls of St. Sophia.

The mosque with its forecourt (Harem) and churchyard, in which is the mausoleum of Suleiman, is surrounded by an exterior forecourt, which measures 1,000 paces, and has 10 gates; 2 on the side of the high altar towards the old Seraglio; to the rt., to the S., the doors of the school, of the market, of the academy, and of the chief physician; to the W., the doors of the alms-kitchen, of the hospital, and of the Agha of the Janissaries; finally, on the N. side, towards the harbour, is the bath door, where, by means of a staircase of 20 steps, one descends to the bath. On

this side there is no exterior wall, but a most magnificent view of the city and the Golden Horn, the opposite suburbs of Pera, Galata, and Top-hane, the channel of the Bosphorus, and the hills of Asia Minor. Attached to this mosque are endowments of wisdom, piety, and benevolence, viz. 3 schools, 4 academies for the 4 sects of the faithful, another for the reading of the Koran, a school of medicine, a hospital, a kitchen for the poor, a resting-place for travellers, a library, a fountain, a house of refuge for strangers, and the mausoleum.

The mosque of Suleiman is the most glorious masterpiece of Ottoman architecture. The revenue of this mosque is 300,000 piastres.

The *tomb of the founder* in the garden behind, a small but elegant structure of marble, well deserves to be visited. (See below, Turbehs.)

### 3. *The Ahmedyeh—Mosque of Sultan Ahmed.*

This mosque occupies a part of the Hippodrome, and is not only the chief of all the mosques, but is the only one in the whole Ottoman empire which has 6 minarets, i.e. 2 more than St. Sophia, the Suleimanyeh, and even the mosque of the Kaaba or sacred house at Mecca has only 7. In plan it is nearly square, 235 ft. by 210 ft., and its 4 sides are almost alike; the windows are glazed, but it is somewhat defaced by whitewash. The most remarkable feature of this mosque consists of 4 enormous fluted piers, 36 yards in circumference, which support the dome, and rise outside at its 4 sides, like so many small towers. The cupola of the great dome is surrounded by 4 half-cupolas, each of which is joined by 2 entirely round cupolas, which form, exactly be-

hind the 4 enormous pillars, the 4 corners of the mosque, which therefore appears on the outside to be composed of 9 cupolas. Round both sides of the mosque, to the rt. and lt., runs a double gallery, one on the outside, the other inside, in which, under the benches for the readers of the Koran, and above, there are treasure vaults for depositing gold and other costly effects, as in the Suleimanyeh and other great mosques.

On each side of the Mihrab stands an enormous candelabra, whose size, as well as the thickness of the wax candles, is in proportion to the gigantic size of the 4 columns. To the rt. of the Mihrab is the *Minber*, i.e. the pulpit for the Kiatib, or Friday preacher, a masterpiece of art, of hewn stone, according to the pattern of the pulpit at Mecca, covered with a gilded crown, above which rises the gilded crescent; from this pulpit was read forth the decree that put an end to the tyranny of the Janissaries, and between it and the gilded latticed seat of the Sultan a superb slab is let into the wall of the edifice: none, however, of the mosques is so rich in curiosities of every kind, which are here partly preserved, partly suspended on the wreath of the lamps, and in the mosque itself. Its founder, Sultan Ahmed I., one of the most pious princes of the Ottoman empire, richly endowed this his favourite work, and his example was followed by the nobility. Thus Jaffer Pasha, the governor of Nubia, sent 6 lamps, set in emeralds, suspended by golden chains. Korans of every form, and in the most beautiful writing, lie on gilded cushions inlaid with mother-of-pearl. On the wall is suspended each time the last covering, or the so-called noble dress of the Kaaba, which the pilgrim caravans bring back instead of the present of money with which they are provided on setting out. In consequence of the beautiful site of the At-meidan, or Hippodrome, and its open and free communication on every side, the mosque of Sultan Ahmed is

the theatre of the great ceremonies of religion and court processions. Aya Sofia may be termed, from its vicinity to the palace, the Court mosque, and the Ahmedyeh the State mosque of Constantinople; for it is hither that the Sultan generally repairs, accompanied by his whole suite, on the two great festivals of the Bairam. This is also the scene of the festive procession of the pilgrim caravans, and of the solemn meeting of the court and officers of state to celebrate the *Mirlood*, or the festival of the birth of the Prophet, which was first instituted by Sultan Moorad III. in 1558. On this occasion the Sultan appears in his greatest splendour, surrounded by all the functionaries of the court and state, to assist in the praises of the Prophet, which are sung by the most melodious voices. The annual income of the Ahmedyeh is 200,000 piastres. Adjoining is the tomb of Sultan Ahmed.

#### 4. Mosque of Sultan Mohammed II.

After the conqueror had converted the greatest and most splendid of the churches of the city into mosques, he contemplated the building of his own, — a merit which, by the law of the state of Islam, was accorded only to conquering princes, to whom it was allowed to apply to the pious work not only the sweat-and-blood money of former subjects, but that of the new, the ransom price of prisoners of war, and the tribute of the conquered lands.

On the spot where stood the ch. of the Holy Apostles, and the burial-place of the Christian emperors, the conqueror built the mosque bearing his own name. The Greek architect Christodoulos he remunerated with a whole adjoining street. As Cantemir

availed himself, under Ahmed III., of the title of this gift, to protect the Christians residing in it against the violence which wished to expel them, it is probable that Christodoulos enjoyed this present till his death, and left it to his family.

The imperial burial-place in the ch. of the Holy Apostles was called the *Heröon*, and here reposed the rulers of the Byzantine empire in coffins of porphyry, granite, serpentine, green, red, and white marble from Thessaly, Paros, and the Proconessus, and of Roman, Synnadian, and Hierapolitan stone. These tombs were not desecrated and plundered by the eastern conquerors, the Osmanlis, but by the western Latins. These barbarians, who converted the holy vessels into troughs for their horses, the mitres and vestments of the communion into helmets and halters, broke into the tombs of the emperors, and plundered them completely. Then came to light the corpse of Justinian (after having reposed for 700 years in the subterranean vault of the ch. he had built), which was robbed by the plunderers of all the jewels which had adorned it underground. It was then that the curtain of St. Sophia, valued at many thousand minæ of silver, was torn into shreds.

After 5 years' labour the mosque of Mohammed stood finished on the ruins of the ch. of the Holy Apostles (1469). This mosque suffered so much from an earthquake in 1763 as to require almost rebuilding. The repairs were made in the semi-Italian style of that age, so that much of the original character is lost. It rises somewhat to the N. of the spot where the old ch. stood, on the summit of the fourth of the 7 hills, between the 2 squares *Karaman*, called the great and small *Karaman*. The whole mosque, together with the forecourt and the burial-place behind the Mihrab, is elevated on a terrace 4 yds. high; its height from the ground to the gable of the roof is 87 yds. The Mihrab, or niche toward which the

worshippers turn their faces, stands pleasingly for the eye, in the centre, exactly opposite the chief entrance, and not obliquely, as in the mosques which were formerly churches.

The niche (Mihrab), the chancel of the Friday preacher (Minber), the tribune of the Sultans, and the place of the prayer-readers, are of white marble. On the rt. of the great gate stands on a marble table, in a field of lapis lazuli, the golden raised inscription, the tradition of the Prophet respecting Constantinople — '*They will capture Constantinople, and happy the prince, happy the army, which accomplishes this!*' The forecourt (Harem) is surrounded on 3 sides with halls of columns, of which the lead-covered cupolas are borne on pillars of granite and marble. Along three sides of the colonnades runs a marble sofa, only interrupted by the gates of entrance. In the middle is a fountain, covered with leaden cupolas, and planted round with high cypresses; between an artificial grating of brass the water rushes forward through many spouts; the windows of the forecourt, provided with strong gratings, are worked on the outside with many-coloured marble tables; and above the same runs the first Soora of the Koran, cut out in beautiful characters. Outside the mosque, on the side of the niche (mihrab), whence there is no exit, is the court of the tombs of the Conqueror and his family. This cemetery, according to the example of the mosque of Medina, where the Prophet is buried, is called the garden (*Rausta*); so that every mosque regularly lies in the centre of 2 courts; the foremost of which, situated before the entrance, is called the *harem*, the latter, lying behind, is called the *garden*. In the *harem* the faithful wash themselves for prayer; in the *garden*, the founder reposes from the journey of life. This mosque, like all those of the Turks, is more or less a copy of St. Sophia.

The environs of the mosque, on

both sides, consist of the 8 academies (*medresseh*), here founded by Mohammed II., and the residence for the endowed students (*Telimme*); of a diet-house for the poor (*Darul ziafet*); an hospital (*Darul shifa*); a caravan-serai and a bath—surmounted by lead-covered cupolas. On that which is above the school (*Mekteb*), in which the children are taught to read the Koran, next to the door of the forecourt, which is called the *Gate of the Dyers*, is a sun-dial, erected by the celebrated astronomer Ali Kooshji, with the verse from the Koran — '*Didst thou not see thy Lord, how He extended thy shadow?*'

Tradition relates of the Conqueror, the founder of the mosque, and of the Greek architect, Christodoulos, the following anecdote, given by Ewlia in his description of his travels. It is an oriental tale, however, which was never intended to be credited as true, but only to amuse the reader, like the stories of Aroon al Rashid, in the '*Arabian Nights*.' The Sultan, enraged at the architect having built his mosque lower than that of St. Sophia, and that he had wilfully sawed off 2 of the largest and most beautiful columns, ordered that his hands should be cut off as a punishment. On the following day, the architect, accompanied by his bewailing family, repaired to the court of justice before the judge of Constantinople, and sued the Sultan for damages. The judge ordered the Sultan to appear; the latter obeyed, in order to respect the law; but he concealed his battle-axe in his girdle. He was about to sit down, but the judge admonished him that the parties, according to the law, had to maintain their rights standing. After the complaint of the architect had been stated, and after the declaration of the Sultan that the amputation of hands was nothing more than a just punishment for the mutilated pillars of granite, the judge acknowledged that, however low the mosque might be, in consequence of the architect's mistake, the

same was still appropriate as a place of worship, and that, whatever might be the expense of the columns, still they were but stone, and neither flesh nor blood; that the scientific architect had, in this manner, lost his profession; that his future life must be confined to eating and drinking and increasing his family; that, consequently, he would fall as a burthen on the Sultan, unless the latter should prefer, in compensation, to allow his own wrist to be cut off. The Sultan settled 20 aspers a day upon him, with which the architect being contented, the judge drew up the necessary legal instruments. After all had been concluded, the judge paid to the Sultan the honours due to him, excusing himself at the same time for having delayed doing so, so long as he was performing his magisterial functions. 'Thou hast done well!' said the Sultan; 'and mark! If you had given the case against the architect and in favour of me, I would have slain you with this axe.' 'And,' replied the judge, 'if my all gracious lord and sultan had refused to abide by my decision, I should have summoned to my aid this servant of justice!' Thus saying, he raised the carpet, under which a venomous snake shot forth its forked tongue; but, soothed by the judge, immediately crept back beneath the carpet. The Sultan kissed the judge's hand and returned to the Seraglio, thenceforth to regulate his actions according to the rule of justice and the doctrine of the judge.

The above-named four are the principal of the imperial mosques, but there are others, to the number of 22, that bear the title of imperial, having been built by Sultans, who claimed the title of Conqueror; two or more of these imperial mosques are at Skutari.

The more remarkable of the mosques not heretofore described (but they do in fact very much resemble one another) are:—

The Sultan Bayezidyeh Jamissi (*Mosque of Bayezid II.*), completed

1505, the architecture of the outer court of which is of a fine character: the gates are elaborately decorated in arabesque; the cloister which surrounds the court is enclosed by a range of columns of porphyry and verd antique; their capitals are of white marble, ornamented like the gates; the bases are likewise of marble, and a marble fountain occupies the centre of the court; but the court itself is dirty and badly paved. The dirt is caused by the myriads of pigeons that crowd upon cornice, capital, minaret, and dome; they are said to be the offspring of a pair bought from a poor woman by the Sultan Bayezid (Bajazet), and presented to the mosque, and their lives are held sacred. On paying a small sum for grain to the feeder the young pigeons come down in flocks, but the old birds will not descend for a few paras' worth of corn. At this mosque there is a Friday distribution of bread to dogs, to which hundreds of dogs come trooping from a long distance.

The *Mosque of Shahzadeh*, or the Prince, erected by Suleiman the Magnificent in honour of his eldest and favourite son Mohammed, who is here buried with his brother Moostafa. The outer court is of the same description as that of Bayezid; the four corners of the cloister are supported by granite columns, the remainder are of white marble, whilst the arches are of alternate red and white marble.

The *Laleli Jami*, or *Tulip Mosque*, founded in 1760 by Moostafa III. Its situation is extremely fine, erected on a terrace raised high above the neighbouring streets, and commanding a fine view of the Sea of Marmora and the Seven Towers; its minarets are multangular, lofty, and graceful, with galleries of open stone-work.

Besides the imperial mosques, there are about 220 others, built by individuals of inferior rank; added to which, there are 300 or more mesjid or chapels, some of which are chiefly frequented by ladies. The mosques

are generally, with the exception of the finest, getting somewhat out of repair, for the government are gradually taking possession of the ecclesiastical endowments, promising to pay an equal income, which they withdraw by degrees.

### THE TURBEHS.

The imperial turbehs, or tombs of the imperial family, are amongst the most interesting sights of the city; they are principally erected in the outer court of the mosques, behind the mihrab, though there are others which are differently situated; the corpse rests in the ground, and over it is erected the Sandook, or box of marble slabs. They are built over in the form of a small house or Kiosk, in the various quarters of the city, but amongst the most remarkable for their architectural beauty and the individuals there interred, are the following:—

Mohammed II., 1481 (contiguous to his mosque), where he lies alone. This turbeh is multangular, with porch and double row of windows; the interior white, and the walls covered with inscriptions from the Koran; in the centre rises the bier within an inlaid railing, and having at the head and foot a brazen candlestick. Here is preserved one of the teeth of the Prophet, shown to the people on the 24th of Ramazan; it was struck from his mouth by the blow of a battle-axe at the famous battle of Bedr. Near to this turbeh are two others, one erected by Mahmood II. for his mother, and the other by Mohammed II. for his mother, Aselyma, the learned, said to have been a daughter of Charles VII. of France.

Shahzadeh (1544), in the garden of the mosque of the same name, and in its exterior perhaps the handsomest in Stamboul—the cupola being formed

of deep flutes, terminating below in a band enriched with highly decorative work. Here are four biers, beneath two of which repose Mohammed and Moostafa, two of the sons of the great Suleiman, by Khasseky, who both fell victims to the jealousy of her rival Churrem, or Roxalana.

Suleiman I. (1566), attached to his mosque. This noble mausoleum is an octangular building of divers coloured marbles, with cupola and fluted roof: four pillars, four of white marble and four of porphyry, support the dome, which is elaborately painted in red and delicate arabesque. It contains the remains of 3 sultans, viz. the founder, and his successors Suleiman II. (died 1691) and Ahmed II. (died 1695), besides daughters of the former. The biers are decorated with rich embroideries and costly shawls, and ensigned with turbans and aigrettes; and that of the founder is surrounded by a railing inlaid with mother-of-pearl. There are two models to be seen here of the Prophet's tomb at Mecca, and the approach to it of the pilgrims. When prayers are read twelve enormous candles are lighted at the head and foot of the biers. Two other turbehs are contiguous to this—one on the north-west being that of his sultana Churrem, the Roxalana of Europe; but its interior is dingy and dusty.

Selim II. (1575), in the southern court of Santa Sophia. This mausoleum is beautifully decorated; four columns, two of white marble and two of verd antique, support the portico, and within it rests Selim II., by the side of Noor Banoo (Lady of Light), Valideh Sultan of his son Moorad III. The turbeh east of this has a desolate appearance, and would seem to contain no persons of note; but that upon the western side is full of biers, for here numerous white turbans mark the 17 murdered brothers, and the son of Mohammed III., surrounding the bier of their murderer, who was placed here in 1602.



Valideh Terkhan Sultan (1665), attached to the mosque founded by her, and bearing her name, near the Fish Market. This tomb-house is well preserved, and is in two compartments, the outer of which, besides numerous small biers, contains the remains of 9 sultans—that being the number distinguished by the beautiful inlaid railing and the imperial turban, or *mujaveza*, at the head of each; five of these are—Mohammed IV., son of the foundress, died 1687; Moostafa II., her grandson, dethroned 1703; Ahmed III., died 1730; Mahmood I., died 1754 (who transcribed the Koran with his own hand, which is here preserved); and Osman III., died 1757. The inner room contains also several biers besides that of the foundress, which is surrounded by an extremely beautiful inlaid railing.

Moostafa III. (1775), and Selim III. (murdered 1807). These sultans repose in a turbeh attached to the Laleli mosque: its exterior is highly ornamented; a broad band of Arabic inscription encircles the interior, and on its floor are four biers. The railing round that of one of the sovereigns is entirely of mother-of-pearl—the other is inlaid; the coverings of these biers are of the richest embroidery, and the richest shawls are spread over them; Koran-stands covered with embroidered silks stand around, massive silver candelabra are placed at the ends of the biers, and a large chandelier is suspended in the centre.

Abdool Hamid (1789), on the right hand of the grand street called Vezir Yoloo, leading from the bridge to the Porte, and not far from the entrance of the Seraglio. Here repose the founder and his murdered son Moostafa IV., marked by large inclosed biers and white turbans. There are 15 other biers, of which 5 are ensigned with the turban and 3 with the fez; the remaining 7 are supposed to be females. 7 large shawls cover the tomb of Abdool Hamid, exclusive of that twisted round the turban; one

shawl only covers many of the smaller ones; the room is domed, and is lighted by two tiers of windows, between which extends a band of Arabic inscriptions. This can be seen by looking through the window.

Mahmood II. (1833), in the neighbourhood of the Burnt Column. The latest and most splendid of these erections—a circular and domed building of white marble, with Corinthian pilasters, lighted by 7 windows with gilded gratings; the biers are covered over with the richest gold-embroidered velvet (the Sultan's being purple), the richest shawls are thrown across them, and at the head of Sultan Mahmood's is a fez, with diamond aigrette and plume; around him lie the Sultana (Valideh of the late Sultan), five daughters, and his sister; his and the Valideh Sultan's biers are surrounded by a mother-of-pearl railing, and massive silver candlesticks and Koran-stands, inlaid with silver and mother-of-pearl, are scattered about the apartment. The Korans are very fine MSS., but the visitor should be careful not to touch them, as they are held sacred. This tomb was erected during the life-time of Sultan Mahmood; it is visited with the firman, but there is little trouble in visiting it at any time. The overshoes must be taken off.

The tomb of Sultan Abdool Medjid was also built at Eyoob during his life-time. It is without taste.

#### THE DERVISHES.

Besides the mosques, there are other places of religious worship, which the stranger should not omit to visit ere leaving Constantinople; and these are the Tekkes or convents of two classes of dervishes, known by

Europeans as the dancing or turning, and the howling dervishes.

The former, whose true name is the *Mevlevy* dervishes, perform public service on Fridays. Their principal tekkeh is at Pera, near the Little Field of the Dead; it was burnt about 1855-6, but has since been rebuilt handsomer than before. This chief tekkeh in Pera is close to the hotels. There is a tekkeh in Stamboul. It is an astonishing sight to see 20 or more dervishes, each one revolving gently upon his toes, and driven round and round, circle within circle, as by some irresistible impulse, with eyes fixed, arms extended, and robes inflated, without ever jostling one another, or moving out of the orbit of their own particular whirl.

The music is of a very peculiar character, being performed upon a flute called *nay*. Many Turkish gentlemen attend for the sake of the music, which has great charms to them, however uncouth to Europeans.

The howling dervishes may be visited at Skutari, or at St. Demetri.

To the chief of this fraternity, as to many others, is attributed, as the result of his sanctity, certain properties of healing; for, in the course of the services just described, patients of all ages—children and grown-up men—are brought in to the Sheikh, and, being laid upon the floor, upon the back or the stomach, according to the locality of the disease, the high priest is by his assistants helped upon the prostrate bodies, and in some cases honours the patient by trampling on him from end to end; upon the children he merely stands, pressing his foot upon the part affected.

Gautier, in his account of Constantinople, devotes 2 chapters to an animated account of these devotees, to which the reader may be referred for full information concerning them. (See below, § 21. SKUTARI ON THE BOSPHORUS.)

### § 13. THE HIPPODROME AND OTHER ANCIENT BUILDINGS—CISTERN—AQUEDUCT—OLD GREEK CHURCHES.

*At-meïdan, the Hippodrome.*—The most celebrated of all the squares of ancient or modern Constantinople lies to the SW. of St. Sophia. It still retains the form of a circus, though at present it is only 250 paces long and 150 broad; it formerly comprised a part of the space now occupied by the mosque of Sultan Ahmed. It was formed by the Emperor Severus. He was obliged to leave a portion of it unfinished, in consequence of the news that the Gauls threatened Rome. The rows of seats of white marble were carried off in the reign of Suleiman the Magnificent by Ibrahim Pasha, who thrice occupied the post of grand vizier, to build his palace situated in the neighbourhood; and the pillars of the lower gallery, which were still seen by Gylles, some standing, and some on the ground, became the building materials of the mosque of Suleimanyeh. Frequent mention is made in the Byzantine history of the bloody scenes which occurred before its gates. It was through the Gate of the Dead that the infuriated rebels made their way, of whom many were so soon carried out as corpses. Apollonius of Tyana erected several statues on the Hippodrome, and on the other public places of the city; and their mysterious inscriptions were interpreted as if they referred to the future fate of the city. Others were brought from Athens, Cyzicus, Cæsarea, Tralles, Sardes, Sebastia, Satalia, Chalcis, Antioch, Cyprus, Crete, Rhodes, Chios, Iconium, and Nicæa. The *At-meïdan*, according to Michaud, contained in the time of Nicetas more gods and heroes carved in stone or moulded in brass than there are to be found inhabitants in the modern city. But most of these monu-

ments of ancient art disappeared at the time of the Conquest of Constantinople by the Latins under Baldwin and Dandolo in 1204; the bronze statues of Augustus and of several of the emperors; those of Diana, Juno, and Pallas; Helen represented in all the splendour of her beauty, Hercules in his strength, Paris offering the apple to Venus, and many other unrivalled masterpieces of antiquity, which Christianity had protected against fanaticism, were melted down and converted into rude coin.

'The *Obelisk of Egyptian granite*, or syenite, still occupies its original place in the Olsetale. It is a four-cornered shaft, of one single piece, about 50 ft. high, covered with hieroglyphics, and wrought in Egypt.\* By the Greek and Latin inscriptions at the base we learn that the emperor Theodosius caused it to be set up again, after it had lain on the ground a considerable time. The machines which were made use of in rearing it are represented in bas-relief. Nicetas, in the life of St. Ignatius, patriarch of Constantinople, observes that this obelisk had at its top a brazen pine-apple, which was thrown down by an earthquake.

'Hard by are seen the remains of a pyramid with 4 faces, built of marble; the top of it has fallen, and the rest cannot long continue. It was erected by Constantine Porphyrogenetus, and seemed to mark the goal in the chariot races. It was covered over with brazen plates, as is apparent from the holes made to receive the pegs that fastened them to the

marble. These plates were certainly set off with bas-reliefs and other ornaments; for the inscription at the bottom speaks of it as a work altogether marvellous. It was originally 94 ft. high.

'The *column of the Three Serpents* is about 15 ft. high; it is formed by 3 serpents spirally twisted, like a roll of tobacco, from the base as far as the necks, and their heads, spreading on the sides like a tripod, served to support a golden dish above. Mohammed the Conqueror is said to have struck off the head of one of them with a blow of his mace or battle-axe; the pillar was thrown down, and both the other heads taken away, in 1700, after the peace of Carlowitz. This column of brass is accounted by the Turks a sort of Palladium; it dates as far back as the time of the Persian War, and is proved to have been that brought from Delphi, where it served to bear up that famous golden tripod which the Greeks, after the battle of Plataea, found in the camp of Mardonius, and dedicated to Apollo. It was seen by Herodotus, Thucydides, and Pausanias in the Temple of Delphi, and was brought hither by Constantine, from the Forum of Arcadius. The names of the contributing cities can still be read on it.\*

Under the Turks, the At-meïdan only served as a place for the exercise of the Jirid on horseback; as is pointed out by its name, At-meïdan signifying horse square. Since the destruction of the Janissaries, however, the exercise has been nearly banished from Turkey, for it recalled their irregular cavalry, whose very memory was sought to be obliterated. In 1863, the Ottoman Exhibition was held here, and a building erected, which still remains.

*Museum of Ancient Costumes.*—A house a little to the W. of the At-

\* The Latin inscription on the base of the obelisk runs:—

Difficilis quondam Dominis parere serenis  
Jussus et extinctis palmam portare tyrannis:

Omnia Theodosio cedunt subulique perenni.  
Ter denis sic victus ego dominisque diebus,  
Judice sub Proclo superas elatus ad auras.

This refers to the re-erection of the obelisk under Theodosius by the Prætor Proclus, after it had been shaken down by an earthquake and had lain some time on the ground.

\* See Rawlinson's Herodotus, vol. iv. pp. 365-390, where the inscription is given. On digging round the base of the column in 1854, it was found that the tails of the serpents were wanting, as well as the heads.

meïdan contains the collection (removed from the Seraglio) of costumes (placed on wooden effigies) of all the officers and other individuals about the person of the Sultan under the ancient rûle, as well as divers trades and professions. There are to be seen the Commander of the Janissaries in his burlesque accoutrements, the kettles of the Janissaries borne by their proper officers, preceded by another carrying the ladle, the Sultan's dwarfs, his surgeon, executioner, &c., the chiefs of the black and white eunuchs, pashas, viziers, the Sheikh ul Islam, and numerous others.

The *Burnt Column* stands in the Divan Yollee street; and well it may be so called, for it is black and smoke-dried by the frequent fires that have happened to the houses thereabouts; but upon close inspection it proves to be of porphyry, the joints are hid with copper rings. It is thought that Constantine's statue stood on it. By the inscription we learn that 'that admirable piece of workmanship was restored by the most pious emperor Manuel Comnenus.' Glycas reports that, towards the close of the reign of Nicephorus Botoniates, who was shaven and put into a cloister, Constantine's column was struck with lightning, and that this column supported the figure of Apollo, then called by that emperor's name. The column called *Historical*, so named from the military actions of the emperor Arcadius being sculptured on its base, but of which the pedestal only now remains, is to be found in the district called Avret-bazaar, to the W. of the Hippodrome.

The *Column of Theodosius* is of the Corinthian order, and 50 ft. in height. It is surmounted by a handsome capital of verd antique, and it bears the following inscription: 'Fortunæ Reduci ob devictos Gothos.'

The *Seven Towers*, called *Yedi Koolah*, stand isolated at the SW. angle of Constantinople, where the walls which cross the promontory join the Sea of Marmora. This im-

perial castle, once a state prison, has ceased to be used as such; 3 of the towers have nearly disappeared, and the whole building is in a state of dilapidation. On one of them are several inscriptions, recording the imprisonment of various persons, Venetians, in 1600, another in 1714, and others. The Janissaries used, in the height of their power, to bring to this castle the Sultans they had dethroned, and keep them in prison or put them to death. Seven Sultans have thus lost their lives in this place, and innumerable heads of less illustrious sufferers have hung from the battlements. The foreign ambassadors were always imprisoned here on the Porte's declaring war to the states they represented. One of the towers was thrown down by an earthquake in 1768; those remaining are 200 feet high; the whole inner space is uncovered save by a little mosque; stone steps lead up to a platform within the wall, on which the cannon were formerly placed, two or three of which only now remain. There is a fine view of the Sea of Marmora. The original fortress was constructed soon after the foundation of the city; it was strengthened by 2 additional towers by Theodosius. When Mohammed took the city, he found it almost a ruin, but repaired and strengthened it considerably. It was afterwards the chief garrison of the Janissaries, and became a state prison. A small open court, where heads were piled till they overtopped the wall, is called the Place of Heads. Close to the tower in which the foreign ambassadors used to be confined is a deep hole called 'the well of blood;' there is also a wall built of human bones, which is raised as high as the general wall of the fortress; and near by are the dungeons where were confined those who were condemned to die, and another place called 'the rocky cavern,' where they were put to the torture. The garrison now consists of only a few soldiers, who will

sometimes permit strangers to enter the court privately on the receipt of a bakshish, but it is more advisable to be provided with a *teskereh*, which is easily obtained.

The *Cistern of Constantine*, now called *Binbirdirek*, or the thousand and one pillars, and the *Yerebatan Serai*, the subterranean palace (not now shown), are at a little distance from the Burnt Column, in a quarter of the town anciently called *Lausus*. The former has now the appearance of a hall in a subterranean edifice, and is occupied by a number of Jewish and Armenian workpeople, employed in twisting silk between the long colonnades. The roof of this reservoir, apparently that of *Philoxenus*, was supported by a triple tier, consisting altogether of above 600 pillars, of which only the upper half is now cleared from the earth. 'The cistern *Asparis*,' says Mr. Hobhouse, 'constructed by *Aspares* and *Ardaburius*, in the reign of *Leo*, who destroyed the founders of it in the reservoir itself, may be that of 80 columns near the mosque of *Laleli*, on the third hill. *Chookoor Bostan*, now a herb-garden, within a high-walled enclosure, between *Tekkoori-Serai* and *Edirneh-Kapoosi*, is supposed by *Le Chevalier* to be the cistern called, from a neighbouring church, *Mocisia*; but it corresponds more precisely with that which was constructed by *Bonus*, a patrician, in the time of the Emperor *Heraclius*, at the back of the *Heldomon* (*Tekkoori-Serai*), and which had lost its columns and chambers, and was a garden when seen by *Gylles*. The same person mentions another cistern, containing cultivated ground, near the mosque of *Sultan Selim*, on the back of the fifth hill. A subterranean corridor of 24 columns near the Seven Towers, and some ancient remains between the public bath *Chookoor Hamam* and the mosque called *Seirek-Jamisi*, belong also to 3 other cisterns.

'The remnants of the *Bosdohan-*

*Kemeri* or *Kemer Altı*, the aqueduct of *Valens*, pass over many of the streets and intersect some of the most densely habited portions of the *Suleimanyeh* and *At-Bazary* (horse-market) quarters; it connects what are called the third and fourth hills. Its double row of 40 Gothic arches seems to have been rebuilt by *Suleiman* out of the old materials of intermixed stone and tile, and probably in the ancient form. It presents a picturesque and noble object from many of the points of view round *Stamboul*, especially when seen towards sunset, when the western rays pouring through the remaining arches, overhung with foliage, tinge all the surrounding objects with that inimitable purple and golden haze peculiar to the *Bosphorus*; it is still used to convey water by pipes laid along its summit.' This aqueduct is supplied from the bends or reservoirs about *Belgrade*. The ancient cisterns above described were once supplied from the same source.

#### OLD GREEK CHURCHES.

THE archæologist and student of architecture will find much to interest him in the Byzantine churches of *Stamboul*, now for the most part converted into mosques. There is nowhere to be found so fine a series of buildings of this class except at *Salonica*. There may be seen among them examples of basilican churches of *Constantine's* time; of the square or Greek cross plan, with flat dome, of the time of *Justinian*; and of the oblong plan and elevated dome of the 12th and 13th centuries.

The church of *St. John Studius*, though rebuilt after the capture of *Constantinople* by the *Latins*, is a type of the first of these classes. It is a plain basilica, 125 ft. long by 85 wide, divided into nave and aisles by rows of marble columns, support-

ing an architrave frieze and cornice, upon which stand other columns supporting arcades. The capitals are semi-classical, ornamented with acanthus leaves. There is a semi-octagonal apse, and an oblong narthex.

The church of the *Holy Apostles*, built by Constantine, where the Meahmoudieh mosque now stands, was similar in plan. The church of St. John is now the mosque called *Emir Akhor Jamisi*. It is situated between the Six Marbles and *Psamathia*.

*St. Sergius and Bacchus*, now *Kut-chuk Agia Sofia*, is an interesting building of Justinian's time. It is almost square on plan, being 109 ft. by 92 ft., and has a central dome 54 ft. in diameter, rising from piers arranged on an octagonal plan. Each compartment of the octagon is two stages in height, its divisions being formed by an entablature supported by two columns. Above these are similar columns sustaining an arcade. The dome is flat, and in concave compartments. There is an apse at the E. end, and a spacious narthex at the W. The capitals are rich, sculptured in low relief, like those of St. Sophia. On the frieze of the octagon there is a long inscription, stating that the church was consecrated by Justinian. The frescoes and mosaics are concealed by whitewash.

*St. Irene*.—This church is now the arsenal in the Seraglio. It was built by Leo the Isaurian (718–740). It is oblong in plan, 140 ft. by 90 ft., with a semicircular apse. It has aisles, and is divided longitudinally into two compartments by piers and arches of wide span. The eastern division is crowned by a circular dome pierced with windows; the western by an oval domical covering. It is lighted by three ranges of windows in each side compartment. A cross and the dedicatory inscription may be seen over the apse.

The church of the monastery of *Chora*, built by Mary Ducas, mother-in-law of the Emperor Alexis Com-

nenus, stands near the Adrianoplo Gate, and is now the mosque *Kahrieh Jamisi*. It has a central dome and two side cupolas, a narthex, and exonarthex. The mosaics here are fortunately well preserved. They represent the life of Christ and of the Virgin. The principal dome is about 80 ft. in diameter.

The church of *Pammakarista*, near the preceding, was built by the Comneni, and became the burial-place of that race, and of the Palæologi. It goes by the name of *Fatayah Jamisi*, or the Mosque of the Conqueror.

The church of *St. Theodore*, now *Vefa Sultan Jamisi*, is the most complete, and of elegant design. It is a building of the 9th and 10th centuries, square in plan, with central dome, double arches, semi-octagonal apses, and outer and inner *nartheces*. The western façade is very picturesque, having three arches resting on marble columns, with rich capitals on each side of the central doorway.

The church of the *Virgin of Libos*, near the *Chirtchir Mahalisi*, is one of the latest in date, and of small dimensions. It has a nave and aisles, and a light central dome ornamented with *colonnettes*, like that of the Holy Apostles at Salonica. The interior is partly painted in fresco.

The church of the *Pantocrator*, now *Tairek Jamisi*, is, in reality, a double church, as it is longer from N. to S. than from E. to W., and has three domes, placed side by side, and six or seven apses. The columns which support the domes resemble debased Ionic, and are fluted. There is a rich inlaid marble pavement in the centre of the edifice. In the courtyard there is to be seen a sarcophagus of green marble, that probably of the Empress Irene, now converted into a washing trough.

In addition to the above-mentioned, the following churches, or the remains of them, may be visited by those who feel interested in the ecclesiastical architecture of Byzantium:—The church of *Pantepopte*, between the

gate called *Une Kapân*, and that called *Jeb Ali Kapousi*. The church of St. Michael, near the *Othmanieh* mosque, and called the *Mahmoud Pasha Jamisi*. The church of St. Andrew, near the Sylivria gate, called *Hodja Mustapha Pasha Jamisi*. The church of the convent of Manuel, now *Kefelhi Jamisi*, near the *Tchukour Bostan*. The church of the Apostles SS. Peter and Mark, now the *Aik Mustapha Pasha Jamisi*. Besides these there are various small mosques in different parts of the city, the architecture of which shows that they were Byzantine churches, but of which the original names are entirely lost.

#### § 14. FOUNTAINS.

Water is to the Eastern the symbol of the principle of life; and the words of the Koran, 'By water everything lives,' are almost universally inscribed on the great fountains. Fountains are of two kinds, the Sebeel or public drinking fountains, established by some pious individual, and where an old man sometimes attends to distribute cups of water; and the Cheshmeh, or street taps for drinking, and fountains in the courts of mosques, used for the washing and purification before prayer.

A remarkable feature in Stamboul is the number of its fountains, of all shapes and sizes, from a simple arch on a wall, to the elaborate affair, like that near the Seraglio gate, consisting of a square edifice, with circular towers at the angles, closed with grilles. The use of these towers is to enable a person inside (generally a dervish) to supply cups of water to the passers-by. The more important fountains are generally covered with a coating of marble, and decorated all over with most delicate surface ornament. This is sometimes conventional, sometimes natural. Where in Western art we should use figures

to break up the monotony, the Turks employ representations of vases filled with flowers, or dishes with fruit: a very clever ornament is made of a dish of pears. Now these fountains, when carved in stone, are coloured and gilt all over; but when of marble, have only a little gilding, and very little colour indeed. The eaves of these fountains have a great projection, are boarded, and decorated with painting. The roof is often composed of a series of domes.—*Builder*.

The most beautiful of the fountains are:—

*The fountain before the great gate of the Seraglio*, built in the reign of Ahmed III., is a large quadrangular water castle, the roof of which bends out like a pagoda, and whose corners are cut off. On all the 4 great sides, as well as on the 4 cut-off corners, gold inscriptions on azure ground celebrate the praise of this treasure, whose waters far excel those of *Zemzem*, i.e. the Sacred Fountain of Mecca, and of *Selsebil*, i.e. the Well of Paradise.

*Soghook Cheshmeh*, the cold spring, close to the gate of the Seraglio, between the Alai Kiosk and the great gate of the Seraglio.

Notwithstanding the praise which the inscription of the first fountain contains, its water is still not the best at Constantinople. The preference belongs to that of '*Simeon's Fountain*,' before the gate of the old Seraglio which faces the E. Mohammed II., after having had all the water of the capital analysed by physicians, found this spring the lightest, and immediately ordered that every day 3 horseloads, each of 20 okes, should be brought to the new Seraglio in silver bottles. The latter were closed in the presence of the superintendent of the water, by persons sent for the purpose, with soft red wax, on which a seal was placed.

The fountain of *Sultan Ahmed* is in the street of the Porte, near the iron gate of the Seraglio.

The fountain of the Sultana *Zeineb* is exactly opposite St. Sophia. These, with the Fountain of Tophane, already mentioned, and the Fountain of the Sweet Waters of Asia, are amongst the most beautiful ornaments of the city. They are innumerable, and well repay the lingering regards of the traveller, from the beauty of their structure, the comfort they afford to the population, and the various inscriptions with which they are adorned. Von Hammer has dedicated several pages to their translation.

The fountains in the courts of the mosques are generally inclosed in a sort of iron grille springing from the top of their lowest basin. Over all is a dome, supported by pillars and an arcade.

#### § 15. HAREMS—SLAVE MARKET—BAZAARS.

*Turkish Harems.*—To lady travellers a visit to one of the principal harems would probably prove interesting, and it can be brought about by getting acquainted with any of the Pera families who are in the habit of frequenting the harems of pashas. The following account of one or two harems is partly from the pen of a lady who had enjoyed opportunities of observing domestic life amongst the higher classes at Stamboul:—

‘The harems are of two kinds—those where some European notions and manners have been engrafted on Asiatic splendour, and those which retain with religious scrupulousness all the ancient customs of the Turks. A female dragoman is indispensable, except in the case of those Turkish ladies who speak French, and then intercourse is much freer than through an interpreter. Few Turkish ladies speak French, and still fewer Eng-

lish. Sometimes the husband will come himself to do the honours of his house, when he is a proficient in French, as many of the pashas are.

‘Thé Missirli Hanums, or princesses of Egypt, are the descendants of the late Mehemet Ali Pasha. One lives in great state at Constantinople, and hers is the harem best worth seeing, as being still kept up in all the ancient splendour of the Turks. This princess, *Zeineb Hanum*, is the wife of H. H. Kiamil Pasha, late grand vizier, and an eminent literary man. The princess is distinguished for her charity.

‘As soon as one passes the door of the harem, a number of female slaves show the way to the great lady’s presence, two of them supporting each visitor under the arms on the way. At the top of the stairs some near relative of the Hanum will receive the strangers, and accompany them to the door of her room, where she will probably be found standing, if she wishes to do honour to her guests. She salutes them by touching her lips and forehead with her right hand, as a gentleman does, and then she goes back to her divan, where she bids them be seated. Salutations, recommence, reciprocal inquiries after the state of each other’s health, and various little interrogations as to the fact of being married or not, the number of children existing, if the answer be in the affirmative, and the like, until pipes are brought by female slaves or young negroes, the former having made, in the meantime, a clumsy attempt to divest us of our bonnets and outer garments, smiling all the while with wonder at such strange contrivances. The said pipes are 6 or 8 ft. long, and one does feel rather queer in proceeding to smoke them in real earnest; an English woman is not obliged to do so, but some Levantine women do. Cigarettes are now greatly used in the harem. The tobacco is generally good, although the new excise duty has made it an expensive luxury.



Then comes coffee in little cups, and zarfs, or gold enamelled holders of elegant filigree work, like egg cups, sometimes set with brilliants, as are also the amber mouthpieces of the pipes. The young slaves, fat Georgians, with large black eyes, tall Circassians, slender and fair-haired, and shining negresses, stand in a row at the end of the room in attitudes of respect, watching to take the emptied cups from our hands. Their dress is pretty, being loose and flowing, with wide trowsers falling over their slippered feet; but then their faces were so cruelly disfigured by paint of various colours, red and white on their cheeks, black on their eyebrows and eyelids, and a deep yellow tint on their nails, that the charms of feature, figure, and dress were greatly detracted from in our eyes. The robes of the ladies were so long, that it required considerable skill to avoid being tripped up by the folds getting entangled round their inverted feet, giving them somewhat the appearance of feather-toed pigeons. The slaves had more finery about them than their mistresses—gauze figured with satin and gold, gaudy silks, Cashmere shawls of the gayest colours, bright Indian kerchiefs, and pearls and precious stones, being in lavish profusion on their persons, while the Hanums wore dresses of plain silk. The number of these garments was so limited, moreover, that they would require richness and bulk of material to compensate for the total absence of an important proportion of European articles of costume; for these Asiatic matrons and maidens, one and all, wore literally nothing but what was visible, while they displayed an unfortunate predilection for cambric, gauze, jaconnet, and exceedingly gossamer-like silks. The old lady herself was attired with the most appalling simplicity. On her finger, however, she wore a diamond ring, which she told us had cost her father-in-law, Mehemet Ali of Egypt, 2,000*l.*, and her head was bound with

a plain kerchief, on which an enormous emerald sparkled. The furniture of the room which received us on that occasion consisted merely in divans covered with rich stuffs, some higher, and some lower for humble guests; and handsome chandeliers stood on side tables. After coffee we had sweetmeats offered us in crystal vases on a gold tray, and the visitor must be careful to take a teaspoon from the goblet on the right-hand side, and put it in that on the left, in which are deposited those that have been used. After drinking a glass of cold water, the mouth is wiped on richly-embroidered napkins which are offered by other slaves. After each of these operations, a salutation of thanks must be addressed to the Hanum by putting the right hand to the lips and forehead, when she will respond, "*afet olsun*" (may it be to your health); but salutation after refreshment is now going out of fashion. Then coffee follows again, and the pipes are renewed, while the rambling conversation never flags.

The next incident was the display of all the Hanum's gorgeous dresses. The visitor must now get up the steam for admiration, yet not astonishment, for she would then be classed as a poor lady, having no fine clothes of her own, and treated during the remainder of the visit accordingly. While this is going on, the slave-girls began to play on wind-instruments resembling clarionets, but longer and more discordant. We went to see the orchestra, and all whose mouths were not otherwise engaged commenced singing. Others began to dance. A sort of Maypole was raised in the middle of the room, with many-coloured ribbons attached to its top. The dancers held them by the other end, and went round it, plaiting them as they went by crossing each other, and then undoing them again. This was slow and measured. The band next struck up a war-tune, and the savage in-

stinct of the Circassian mountaineers seemed to awaken. They seized brass shields and short swords, clashing them furiously as they whirled about like young Furies. They threw away their arms and began to romp like hoydens, tumbling over each other, rolling on the floor, throwing pillows at those that fell, laughing and screaming, more as maniacs than as the well-behaved, demure young damsels we took them for.

'Dinner was brought, and our utmost neat-handedness was required to eat with our fingers in so lady-like a manner as our hostess. An interminable succession of little dishes wore out our patience as well as our appetites, and we were glad to make our preparations for departure. But this was not so easily effected. We must go through the hand-washing process; then drink sherbet. When it was distinctly understood that we never should forget each other, and that we should always be dear friends as long as we lived, the Hanum, her ladies, and our party separated at the top of the stairs, whither she graciously accompanied us. Turkish ladies are generally polite and hospitable, and though they pass over any display of coarseness or rudeness, they are quite able to distinguish between any practice which arises from a difference of manners and that which springs from the want of breeding in a woman. The wives are generally women of rank corresponding to that of their husbands, and the slaves receive some education as to their manners before being sold. The law recognises them as wives as soon as they bear a child to their masters.'

*Khans.*—The 180 *Khans* of Constantinople are so many immense stone barracks or closed squares, which have, like the baths, every recommendation except architectural elegance. The court of the *Validah-Khan*, which is reckoned one of the best in Constantinople, is ornamented with a thin

grove of trees, with two handsome fountains; and the building, besides warehouses and stables on the ground-floor, has 3 stories or galleries, one above the other, with ranges of small chambers, each of which is kept clean by the servants of the *khan*, and fitted up for the time with the carpets and slender wardrobe of the several occupiers. The generality of the *khans* are for travelling merchants; but the chambers of many are let out as counting-houses to natives, whose dwellings are in Galata, Pera, or some distant quarter of the city. These useful edifices are the work of the Osmanli sultans or wealthy private individuals; strangers are, during their residence in the city, masters of their rooms on the payment of the rent, and they keep the keys. They are for all men, of whatever quality, condition, country, or religion soever. The construction of them has contributed to attract the merchants and the merchandise of the furthest boundaries of Africa and Asia to the capital of Turkey. During fires or insurrections their iron gates are closed, and they afford complete security to the persons as well as the goods of the merchants.

*The Bazaars.*—Albert Smith, in 'A Month at Constantinople,' said: 'To say that the covered rows of shops must altogether be miles in length—that vista after vista opens upon the gaze of the astonished stranger, lined with the varied productions of the world—that one may walk for an hour without going over the same ground twice, amidst diamonds, gold, and ivory; Cashmere shawls and Chinese silks; glittering arms, costly perfumes, embroidered slippers, and mirrors; rare brocades, ermines, morocco leathers, Persian nicknacks, amber mouthpieces and jewelled pipes—that looking along the shortest avenue, every known tint and colour meets the eye at once, in the wares and costumes; and that the noise, the motion, the novelty of this strange,

spectacle, is at first perfectly bewildering—all this possibly gives the notion of some kind of splendid mart fitted to supply the wants of the glittering personages who figure in the Arabian Nights' Entertainments; yet it can convey but a poor idea of the real interest which such a place calls forth, or the most extraordinary assemblage of treasures displayed there amidst so much apparent shabbiness.' The Bazaars of Constantinople, however, have lost much since the influx of European fashions, and the shops in the Grande Rue of Pera have become the resort of the wealthy of both sexes. It is now unusual to see any Turk of rank or wealth in the bazaar. Indeed they never frequented it, as the articles they purchase are almost always brought to their own houses. As for the ladies, none but those of a certain age are ever allowed to go to the bazaars.

The crowd in the bazaars renders it difficult to pass through them, and such are the extent and intricacy of these covered ways that it would be a tiresome task to roam through them in one morning.

'Not only in the covered bazaars, but in those which more resemble open streets, separate districts are severally allotted to particular trades and merchandise, after the manner of Athens, of Rome, and of the city when under the dominion of the Greeks. The shops of jewellers and engravers of precious stones occupy one quarter; those of the goldsmiths another. The curriers and leather-workers, as well as horse-dealers, all congregate at At-Bazarü. Misir-Charshy is a long line of drug-repositories. All the coffee is ground by hand in Tahmis-Bazar. The ancient Charto-Pratia of the eastern capital may be recognised in the square and street of Sultan Bayezid, which is tenanted by the sellers of paper and the copiers of manuscripts.'

bazaars of Constantinople are only used as shops, and are all closed and deserted before sunset. They are guarded, and each entrance has an iron door.

It may be useful to travellers who have made purchases in the bazaars to be apprised that Mr. Alfred Laughton, in the Rue Waiwoda, Pershembeh Bazaar, Galata, is the correspondent of Messrs. Wheatley and Co., and of Messrs. M'Cracken and Co., and will forward safely to England, and without trouble to the owners, any articles which they may wish to send home. The principal rarities are arms, silver-work, Broosaa gauze, embroidered muslin dresses, amber mouthpieces, and cherry-sticks. As mentioned elsewhere, it is better to go to Mr. Zenob or some respectable dealer.

*The Slave Market.*—This scene, which has excited so much horror amongst European nations, has ceased to exist at Constantinople, though slavery is in force.

Slavery, however, is not in Turkey precisely what is generally supposed in Europe, where West Indian slavery has associated with the word ideas of savage treatment and horrible sea voyages, which find no counterpart either in the slavery which apostolic Christianity did not directly oppose, but gradually and effectually removed, or in that of Oriental nations in general. It is only the black slaves that are kidnapped by means of expeditions sent out from Upper Egypt and Nubia. And though they are treated with kindness by their masters for the sake of gain, yet many of them die in the process of making them eunuchs. These are sold mostly in Egypt, but many of them are brought to Syria, Asia Minor, and Constantinople. They become house-servants, but are notoriously lazy, and very troublesome to their owners, so that the rich alone have them; it is thought cheaper than to hire servants. The girls continue in service through life.

Like the bazaars of London, erected in imitation of them, the covered

The white slaves come from Circassia and Georgia, and are in great demand, especially the girls. The extreme poverty of their parents compels them to send them into slavery to the capital, and on their first arrival they are truly pitiable objects; such squalor, poverty, and filth! Their complexions are sallow, and none of them are even good looking. But the daily Turkish bath, protection from the sun, and a wholesome diet, working upon an excellent constitution, accomplish wonders in a short space of time; their skin assumes the diaphanous appearance peculiar to the Circassian women of Constantinople, and they acquire a beauty of feature which is enhanced by their erect forms and firm gait. Turks never purchase wives, they buy these girls to be their servants, and are allowed by Turkish law to make them their concubines; on the other hand, they become wives as soon as they give birth to a child, though they have no dowry settled on them. It should be remarked, however, that infanticide is extremely prevalent and not punished by law; how should it be, when the rules of the succession require the destruction of every male child of the Sultan's sisters and daughters? The female slaves, however, receive presents from their masters, and many of them send aid to their families in Circassia and Georgia, so that the fame of the splendid fortunes of the favoured ones keeps up the ambitious aspirations of those who stay at home. On the death of her master the slave often marries a subaltern of his, who considers himself highly honoured. But very few reach an advanced age. The wives and concubines of the Sultan are provided for after his death; a large building in the Old Seraglio, or in the Seraskier's Court, being made their abode, and their support given them by the reigning sultan. Some of them marry. The vast numbers of Circassians who abandoned their country, and are now enjoying

Turkish hospitality throughout the country, have glutted the slave market, and the houses of the rich in all parts of the land have probably never been so well supplied as at present with white slaves, both male and female. At Saursoon, little children have been sold for so low a sum as four shillings a head.

*Baths.*—There are about 130 of these establishments dispersed through various parts of the city. Some of them are constructed of marble, but in general their external appearance offers nothing very remarkable. They are divided into a number of rooms, lighted from the top by cupolas thickly perforated, and studded with small hemispherical glasses. The rooms are sufficiently spacious to admit a number of bathers at the same time. The outer apartment is the largest; a considerable number of men may be seen there lying on separate couches, reposing after their ablutions. The Frank may enter into any of them on the days not set apart for the women. The Mahmoudieh baths, near the bazaars, are those most frequented by travellers.

*Cemeteries.*—The numerous cemeteries scattered through the city and in its vicinity are among its greatest ornaments. The people of every creed at Constantinople have distinct quarters allotted to them. The groves of dark cypresses, with their turbaned stones of white marble, belong exclusively to the Moslems. It was formerly the custom among Oriental nations to plant a tree at the birth, and another at the death, of each member of a family; and a cypress was always planted at each Mussulman's grave; but the custom is not now pursued in every instance. From the antiquity of their burial-grounds, and from the invariable practice of opening a new grave for every one, the disturbing of the dead being regarded as sacrilege, these cemeteries have become forests, extending for miles round the city and its suburbs. That of Skutari is the most

frequented, on account of the Moslem love for Asia, and their belief that their empire will be driven back to that continent. The tombstones of the Turks are of white marble, and not unfrequently shaped from ancient columns and marbles. A turban surmounting the stone distinguishes the graves of the males; those of the females are simply ornamented with a palm-branch. The tombs of the ladies and of infant sons are generally the richest. Some tombs are clustered together in the nature of family graves. The rank and condition of the deceased are distinguished by the form of the turban. The latter also serves as an indication of the period when he lived; for the fashion of turbans has ever changed, while that of the rest of the men's clothes has remained the same. Nothing is more touching than to see beneath the shade of some dark cypress solitary men absorbed in prayer, or groups of women sitting over the graves of departed friends, with whom, in deep abstraction, they seem to hold communion, or supplying with water the flowers planted in cavities left expressly in each of them. Multitudes of turtle-doves frequent these gloomy cemeteries, and hold divided sway with bats and owls. Some of the latter, of prodigious size and amazing age, startle the twilight wanderer by bouncing out of the thick foliage, like demons of the forest. The aromatic odour of the cypress is supposed to neutralise all pestilential exhalations.

It is sometimes stated that burying within the city is strictly prohibited: this, however, is not the case; there are many burying-grounds within the city, exclusive of the tombs of sultans in the courts of mosques built by them. 'They occupy,' says White, 'almost every vacant spot within the walls; they nestle in corners, obtrude upon highways, and intermingle with shops and habitations; thus rendering the contiguity of the dead familiar

to the living, and strengthening that resignation to the Divine will, with which all Moslems encounter the last hour.'

The Turks suppose the soul to be in a state of torment from the period of death to that of burial. The funerals, therefore, take place as soon as possible. The only occasion when a Turk is seen to walk at a quick pace is when carrying a body towards the cemetery. The Koran declares that he who carries a body for 40 paces procures for himself the expiation of a great sin. Coffins are not used when the body is deposited in the grave. Thin boards are placed over it, to prevent the earth from pressing on it. The cypress shades the grave of the true believers; but trees are rarely permitted to grow in the cemeteries of the Christians and the Jews.

The largest cemetery in the quarter of Stamboul is that mighty death-field which extends outside the landward walls, from the Seven Towers to Eyoob; at Skutari the far-stretching cypress forest covers the remains of countless myriads; at Pera are the great and little fields of the dead for the true believers, and cemeteries for the Armenians, which have been more fully described under 'Pera.'

*The Arsenal or Naval Dockyard, Ters-haneh*, derives its name from the Persian words *Ters*, ships, and *Haneh*, a house (? Italian, *Darsena*). It is situated at the upper end of the Golden Horn, in the suburb of Kassim Pasha. The water is deep enough to float large ships of war close to the land, and the enclosure comprises docks, workshops, stores, and steam-engines. Great activity universally prevails. The artificers are chiefly Turks, Greeks, and Armenians, but in the engineering workshops is a large body of English. They build some very fine ships, the forests of the empire being at the disposal of the Admiralty. Many of the superior officers speak English, having been brought up in England, or the English navy. This is the only district where an English-

man will find some one to understand him.

In the rear of the arsenal are the picturesque ruins of a palace formerly the residence of the Capitan Pasha, the Lord High Admiral of the Turkish Empire. The State prison is in the arsenal; and contains a number of ruffians of all nations, constituting a melancholy sight.

*Barracks, Schools, and Hospitals* have been erected in different parts of the metropolis and its vicinity, by the late and the present Sultans. Four vast quadrangular buildings have been erected on the European side without the walls, and one at Skutari, founded by Selim, has been restored. Within Stamboul are 3 or 4 smaller ones for infantry, 1 for cavalry at Dolma Baghtcheh, 2 for artillery at Tophane, and a handsome edifice on the hill beyond Pera. These establishments are exceedingly well worth visiting, and permission is easily obtained from the officer on duty. They afford commodious well-ventilated apartments for the use of the soldiers, and order and regularity are observable throughout. While the Turk is very negligent as to uniforms, he is remarkably precise as to barracks. In all the great barracks there are schools, where young men are prepared for the military service. In addition to the numerous seminaries attached to the mosques, various other institutions have been founded by government. The Military College at Pancaldi, above Dolma Baghtcheh, is one of the most important of these institutions: 300 students are lodged, fed, and instructed gratuitously for the army. The Staff College is in the Seraglio. Many of the professors speak European languages, and French is taught. The staff-officers frequently speak French well.

*The Military Hospital* is one of the most remarkable of the Turkish institutions. It is situated on a hillock on the W. side of Stamboul, called Maltepe, where, according to tra-

dition, Mohammed placed his cannon when directed against the city, in the last siege. The establishment is admirably regulated; the different wards are clean and well ventilated. The laboratory and the kitchen are as well organised as any in France or England. The medical men are of the different nationalities of the empire, Turks, Armenians, Jews, and Greeks, and many speak French and Italian fluently.

*The Plague Hospital* is an establishment which has been unoccupied as such for many years. The building is now used as a general hospital.

*Numismatics*.—Constantinople is not such a great market for coins as Smyrna, but it has some dealers, and generally possesses more complete collections. Such are those of the Austrian Internuncio, of H. E. Subhi Bey (the most distinguished writer on numismatics), H. E. Ahmed Vefik Effendi, H. E. Kabooli Pasha, H. E. Ismaël Pasha, the Hon. J. P. Brown, &c.

M. Alishan, who resides at Pera, but who is to be found in Stamboul, is the chief dealer, and is in communication with the leading numismatists.

Constantinople has some fine specimens of Greek medals, but its present specialty is Turkish and Mussulman coins, of which the chief collectors are Subhi Bey, Kabooli Pasha, and Mr. Brown.

All the sarafs deal in old Turkish coins, which are extensively used for necklaces and amulets. Many interesting specimens may be seen in the streets and bazaars.

The Mint of Constantinople has produced some fine coins and medals, under the direction of an accomplished artist, Mr. Robertson.

*The Dogs of Constantinople* are amongst its wonders and its nuisances. These animals are sometimes supported by individuals, but most dogs live independently in the streets or outskirts of the city, where

there is garbage; they are not the property of any individual, but supported by all. The Crimean war brought death and desolation to the dogs of Pera and Galata, as the foreigners amused themselves in attacking the dogs, leading to occasional severe retaliation from the populace, indignant at such brutality. One English naval officer received such a thrashing as to endanger his life. But in Stamboul dogs remained unmolested; their litters are never destroyed, and they are usually the only scavengers of the city. They feed upon what is given them from butchers' shops, private houses, carcases of animals; and the shore dogs may be constantly seen prowling along the edge of the water, in search of any carcases that may be washed ashore. These dogs are never domesticated within private dwellings, but live outside. They are a mangey lot, very much in the way, and may be seen sleeping in the streets at midday, their slumbers respected by beast and man. Each belongs to a district of his own. The most rigid police is observed by them; and should a vagrant dog invade his neighbour's territory, the whole posse immediately assail him; occasionally stray dogs are naturalised.

On Fridays distributions of bread take place, and charitable Turks frequently distribute dog's-meat and bread. At the Bayezideh there is a weekly dole of bread for dogs. In return the dogs guard the houses and streets at night.

#### PHOTOGRAPHS.

There are fine views of Constantinople, taken by Mr. Robertson, and coloured sketches by Mr. Freziosi, the artist. The best photographs, however, are made by Messrs. Abdullah Brothers, Photographers to the Sul-

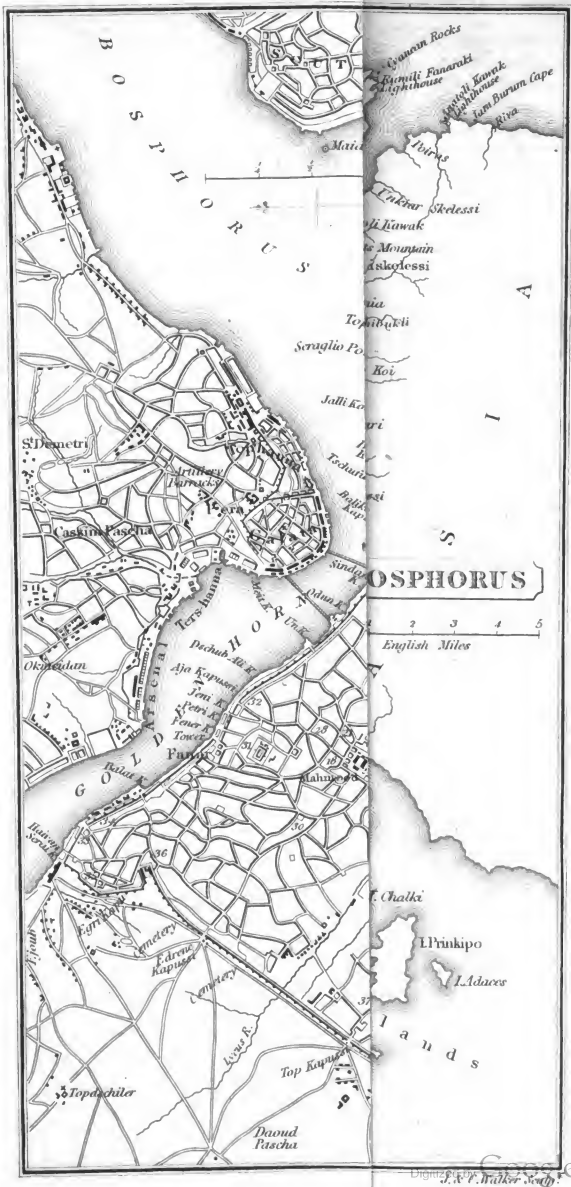
tan and Court; they are native gentlemen whose remarkable talent has acquired them a European reputation unsurpassed by any of the fraternity. Indeed, a photograph by these artists has become one of the most valuable curiosities that can be carried away from the capital of Turkey. Their establishment is in the Grande Rue of Pera, opposite Misiri's Hotel, and their collection of photographs contains panoramas of Constantinople, views of its most interesting monuments, ancient and modern costumes, portraits of the Imperial family and the whole Osmanli dynasty, from the miniature gallery kept at the Library of the Old Seraglio, as well as of all the men of note in the empire.

*English Burial Ground.*—The Protestant burial-ground is situated at Ferikeui, and is held under the joint superintendence of the representatives of England, Prussia, Holland, Sweden, and the United States. The bones of those interred in the former cemetery were removed in 1864 to Ferikeui, and the old tombstones have been ranged along the walls. A visit to this graveyard will be interesting.

The beautiful *English cemetery at Skutari*, where lie so many of our countrymen, who died of wounds received in the Crimea, or of sickness in the adjacent hospital, so well presided over by Miss Florence Nightingale, is also well deserving a visit. The hospital is now a Turkish barrack; but Miss Nightingale's rooms are carefully preserved and readily shown. The burial-ground is very well kept. Baron Marochetti's memorial obelisk forms a conspicuous object in this cemetery. The English Government have appointed a guardian (Sergeant Lane) for the English cemeteries on the Bosphorus, at Skutari, and Therapia. He resides at the Skutari burial-ground.







## § 16. THE BOSPHORUS.

### STEAMERS ON THE BOSPHORUS.

The steam navigation of the Bosphorus is a monopoly in the hands of the Shirket-i-Hairie Company, which has a fleet of about 25 steamers—a number barely sufficient for the immense traffic. These steamers make 15 voyages each way daily, between the Galata bridge and the villages on the Bosphorus. The first steamer leaves each end in the summer season about 6 A.M. Frank time; and in winter shortly after sunrise. It is necessary to recollect that the Turkish manner of keeping time is different from the European. The Turks follow the sun; thus sunset *à la Franc* is twelve *à la Turque*. The itinerary of the steamers therefore varies daily as to time, but lists are daily published in the French paper, 'Courrier d'Orient.' The steamers pass alternately along the Asiatic and European sides of the Bosphorus. For two hours in the middle of the day there is a suspension, after which the trips are resumed till within an hour of sunset, when they cease. The traveller will find this an excellent way of noticing the great mixture of races and classes of the Constantinopolitan population by a trip up and down the two sides of the Bosphorus. Several very small

steamers also leave the new bridge every 15 minutes, and go up the Golden Horn, stopping at the scalas of the principal quarters and suburbs at Yemish, Fanar, Balat, Kasim, Pasha, Haskeui, Eyoob.

To places on the Bosphorus the fares range from 1 to 4½ piastres, according to distance. The villages on the Bosphorus where the steamers touch are the following: On the European side—Cabatash, Besniktash, Ortakeui, Kooroocheshme, Arnaootkeui, Bebek, Hissar, Emirghian, Yenikeui, Terapia, Buyukdere, and Yenimahale; and on the Asiatic side—Skutari, Kouskoundjuk, Beylerbey, Chengelkeui, Vanikeui, Anadolou Hissar, Kanlija, Pashabakche, and Beicos. They visit the European shore of the Marmora at Yennikapou, Samatia, Makrikeui, and St. Stefano; the Asiatic shores at Cadikeui, Pandik, Hartal, and the islands of Proti, Antigone, Halki, and Prinkipo at Villa Giacomo. To the Princes Islands, Antigone, Proti, Khalki, and Prinkipo there are 3 departures each way daily. To Skutari, frequently. To Kadi Keui 4 each way. A steamer leaves every morning for Ismid, and there is daily communication with San Stefano, Bandürma, and Rodosto.

### *Names of the Villages on the Bosphorus.*

European or West bank, commencing with Galata and going North.

Galata,	meaning	The abode of the Gauls.
Tophane,		Artillery manufacture.
a. Foondookly,		The hazelnut village.
b. Dolmah Bagche,		The crowded garden.
c. Beshik Tash,		The cradle stone.
d. Orta keui,		The middle village.
e. Kooroo cheshmeh,		The dried fountain.
f. Arnaoot keui,		The Albanian village.
g. Bebek,		The baby.
h. Roomeli Hissar,		The European Castle.

	meaning	
Hissar,		The castle.
i. Baltah Liman,		The Axe harbour.
k. Stenia,		The straits.
l. Yeni keui,		The new village.
m. Kalendar,		The monk.
n. Therapia,		The place of healing.
Kirech Boornoo,		Lime point.
Chiffik keui,		The farm village.
p. Buyuk Dere,		The large river.
Sarù yeri,		The yellow place.
Yeni mahale,		The new quarter.
t. Roomeli Kavak,		The European poplar.
Buyuk Liman,		The large harbour.

Villages on the Asiatic or Eastern bank, from North to South.

	meaning	
d. Anadoloo Kavak,		The Asiatic poplar.
f. Hunkiar Iskelesi,		The Sultan's landing.
Oomoor yeri,		The place of labour.
Selva Boornoo,		The point of quails.
Yali keuy,		The country-seat village.
g. Beikos,		The Bey's place.
j. Sultanieh,		The Sultan's village.
k. Injirkeui,		The fig village.
Chibookli,		The pipe village.
Kanlùja,		The bloody village.
n. Anadoloo Hissar,		The Castle in Asia.
Geuk soo,		The heavenly water.
o. Kandilli,		The illuminated village.
Vani keuy,		The weary man's village.
q. Chengel keuy,		The chain village.
r. Beylerbey,		The chief of the Beys.
s. Istavros,		The cross.
t. Koosghunjik,		The little bend.
u. Uscudar, or <i>Skutari</i> .		
v. Boolgoorloo.		
English Cemetery.		
Haider Pasha.		
w. Kadi keuy, or Chalcedon,		The judge's village.

## THE EUROPEAN SHORE OF THE BOSPHORUS.

Nothing can exceed the beauty of the scenery along the banks of the Bosphorus, which deserve to occupy the attention of the traveller for weeks and months, as the views must be seen at different times of the day and under various lights to feel their full beauties. Proceeding from village to village, we shall describe each locality along the European shore to the Cyanean rocks at the mouth of the Black Sea, then cross over to Asia, following the Asiatic coast from place to place back to Skutari. This extraordinary channel, connecting the Pontus and the Propontis (the Euxine and the Sea of Marmora), forms in its windings a chain of 7 lakes. According to the laws of all estuaries, these 7 windings are indicated by 7 promontories on the European shore, forming as many corresponding bays on the opposite shore; in the same manner as, on the other hand, 7 bays on the European side correspond with 7 promontories on the Asiatic. Seven currents in different directions follow the windings of the shore. Each has a counter-current, whereby the water, driven with violence into the separate bays, thence flows upwards in an opposite direction in the other half of the channel. The current does not always flow from the Black Sea to the Sea of Marmora, as is supposed. There are surface-currents and under-currents, one of which runs upwards from the Sea of Marmora to the Black Sea. The surface-current flows upwards towards the Black Sea during the prevalence of south winds; or it flows upwards as far as the Castles, and downward from that point to the Black Sea. The first promontory on the European side is that of *Top-haneh* (Metopon), which at the same time closes the harbour and commences the Bos-

phorus. The next we come to is *Orta Keui*. *Arnaoot Keui* or *Defterdar Bournou* is the third; *Roumili Hissar*, at the narrowest part of the Bosphorus, is the fourth; *Yeni Keui*, the fifth; *Roumili Kavak*, at the upper strait of the Bosphorus, the sixth; and, lastly, the promontory of the *Lighthouse*, at the mouth, the seventh.

These 7 European promontories have as many corresponding bays on the Asiatic side, and with the 7 bays on the European side the following 7 promontories on the Asiatic side correspond: the first, that of *Skutari*; the second, *Kandilli*; the third, *Kanlujah*; the fourth, the point of land of *Oomoor Keui* (opposite *Therapia*); the fifth, the foot of the *Giant's Mountain*; the sixth, *Anadoloo Kavak*, at the upper strait of the Bosphorus; the seventh, the promontory of the *Asiatic Lighthouse* at the mouth of the Bosphorus. The 7 great bays on the European side are—first, the bay of *Dolmabagcheh*, the greatest indenture of the shore, which from *Top-haneh* curves inwards as far as *Orta Keui*; the second, the bay of *Kooroo Cheshmeh*; third, that of *Bebek*. Much larger than these 3 bays, lying in the lower half of the Bosphorus, are the 4 following ones in the upper part—viz. fourth, *Baltaliman*; fifth, the bay of *Buzukdereh*, the largest of all, since it receives and turns round the whole volume of the first current of the Bosphorus from its mouth. The Asiatic bays are—first, that of *Chengel Keui*, corresponding with the promontory of *Orta Keui*; second, the mouth of *Geuk-soo*, opposite *Roomili Hissar*; third, *Chibookly*, corresponding with the promontory of *Yeni Keui*; fourth, *Hunkiar Iskelesi*, i. e. the sultan's landing-place; fifth, the harbour of *Anadoloo Kavak* (the ancient *Hieron*);

sixth and seventh, the 2 harbours of *Kechi-liman* and *Poiras-liman*.

*a. Foondookloo.*—This suburb may be considered a continuation of *Top-haneh*. The name is derived from Foondook, which has the double meaning of a hazel-nut and a large inn. On the shore there formerly stood an altar of Ajax and the temple of Ptolemy Philadelphos, to whom the Byzantines paid divine honours. The upper part is called Jehanghir, from a mosque built by the famous Roxalana Sultan, wife of Suleiman the Magnificent.

*b. Dolmabagcheh* means the *Bean garden*, or filled-up garden, and is the first imperial palace on this side the Bosphorus, which was subsequently united with the adjoining summer palace of *Beshiktash*. It was the first palace built of stone by the Sultans. The style is Bastard Corinthian, and it is very picturesque. The interior is made up of small rooms, with low ceilings gaudily painted, stucco columns, and cupolas of stained glass, throwing down a blaze of light. The grand central hall is very large. The palace of Dolmabagcheh is a striking feature from many parts of the Bosphorus. Next to the palace, a lower mansion is occupied by the heir-apparent H.H. Murad Effendi, nephew of the Sultan. The Sultan's Theatre, which may be seen on paying a fee, is remarkable as a court theatre, and for its splendid reception rooms. Yet another *palace* was built for the Sultan, close to Dolmabagcheh, 1868-9.

The two words *Kabatash*, i.e. the rough stone, and *Beshiktash*, the cradle-stone, undoubtedly refer to the celebrated *Petra Thermastis*, noticed by Dionysius, in his description of the Bosphorus, as a rock distinguished for its form. Opposite to this rock the merchant-ships are generally moored, whilst higher up, towards *Beshiktash*, the ships of war lie at anchor previous to sailing from Constantinople. This is the rock whose roadstead was for-

merly called *Pentecontoricon*, that is, the roadstead of the 50-oared ships; because here Taurus the Scythian, on his way to Crete, anchored with his 50-oared vessels. Close to Kabatash, on the shore, is the mosque of Auni Effendi, and further up, immediately before Dolmabagcheh, was the monument of Khairuddin (Barbarossa), at first a celebrated pirate, and later a great Turkish naval hero.

Barbarossa's name was the terror of the Christian fleets, and Khairuddin's memory will live until the latest hour of the Ottoman sway.

*c. Beshiktash.*—Close to the garden and the garden-palace of Dolmabagcheh are the gardens and summer palace of Beshiktash, which has ever been the most cherished residence of the Ottoman Sultans in the fine season. This preference it owes to its lovely situation between 2 romantic valleys, and to the enchanting prospect, as well from the shore as from the heights rising behind the palace. The valleys are public walks, and as such, as almost everywhere in Turkey, are consecrated by tombs as places of pilgrimage; but the gardens of the summer palaces are closed from the intrusion and view of strangers by high walls, whilst at Dolmabagcheh, at least the kitchen-garden, which is close to the shore, is visible and accessible through the railings. The beauty of the gardens enclosed behind the walls may be imagined from the towering cypresses rising above them; and the richness of their vegetation is betrayed by the luxuriance of the creepers which spread their foliage over the naked stone, entirely clothing the inner wall, and forming on the outside a complete framework of verdure. Its greatest beauty is in the spring, when its numerous fruit-gardens are covered with a mantle of flowers. Hence the walk from *Dolmabagcheh* to *Beshiktash* is never so lovely as in the 8 days of the fullest blossom, in which the whole neighbourhood is a living commentary on all the Oriental

spring-festivals and vernal poems. This palace was erected in 1679. In those early days, as now, it was customary for the Imperial fleet, before setting sail, to anchor between *Beshiktash* and *Kabatash*, and to salute the Imperial Palace. From that period the departure of the Sultan from the winter palace in the Seraglio to the summer palace at Beshiktash has been a standing record in the history of the empire, as probably the departure of the ancient Persian monarchs from Babylon to Hamadan and Susa was a leading subject of notice in the annals of the Persian monarchy. The convent of the *Meulevis*, close to the sea, is one of the most beautiful and most frequented spots in the neighbourhood of Constantinople. Near this is the second convent of Yahia Effendi, a pious man to whom Sultan Murad III. erected a monument, which is frequented every Wednesday by crowds of pedestrians from the city. The Greek name of Beshiktash was formerly *Diplokion*, or the double column. It was here that the Venetian fleet landed the troops which besieged Constantinople under the command of Dandolo, whilst his galleys anchored before Skutari. Here also, in all probability, and not at *Balta-liman*, Mahomed II. ordered the flat boats and flat ships which he had prepared to be transported by land to the western extremity of the harbour of Constantinople. Here, opposite to Eyoob, they were launched; so that, to the astonishment of the besieged, the harbour, whose entrance they had closed with a double chain, was suddenly covered with a hostile fleet. *Ducas* thus relates this remarkable operation:— 'He ordered a road to be made through the valleys lying at the back of Galata to the end of the horned bay (the harbour), opposite to *Kosmidion*, Eyoob. They levelled the road as much as they could, and when they had placed 80 galleys of 50 and 30 oars on rollers, he ordered their sails to be hoisted, and the

ships to be drawn over the dry land from the passage to the mouth of the harbour in the Keratic Bay, which was immediately carried into execution.'

Beyond Beshiktash, and between it and Ortakeui, was situated the palace of *Cheragan*, the ordinary residence of Sultan Mahmood, which has at length been rebuilt of stone, on a handsome design.

d. *Ortakeui*, middle village, or Middleton, is the next village. It is large and populous, but dirty and unpicturesque, being built at the mouth of a valley which is intersected by a dry ravine, forming—as is always the case under such circumstances in Turkey—an open sewer for the village, stagnant in the dry, and more offensive still in the wet season. Besides a large Christian population, it numbers many Jews amongst its inhabitants. There is no particular object of attraction here. On the N. side of its little port a large and picturesque mosque has been erected, and the most wealthy of the Armenian bankers has finished a sumptuous residence near it.

The service of the *Church of England* is performed at Ortakeui. Lectures are given in the winter at the L. and S. Institution.

On the summit of the hill behind Ortakeui is situated another palace of the Sultan, called *Yıldiz*, or 'Star,' kiosk, and until her death occupied by the late Valideh Sultan, mother of the Sultan Abdool Mejid. It is surrounded by high white walls, forming a conspicuous landmark for all the neighbouring country. To the rt. of this a bad carriage-road joins the main road from Pera to Buyukdereh, at no great distance; that to the lt. leads back to Pera by the Military School and Artillery Barracks, traversing first the beautiful valley of Flamoor, or the Lime Trees, so called from a pleasure-ground, laid out in the usual Turkish style of terraces on the steep slope of the hill, planted with limes and other trees, and adorned

with fountains and gaily-carved and painted slabs. It is a favourite resort of all classes of the people on their respective holidays, and those who wish to see groups of Turkish women may here do so to advantage, should the earliness or lateness of the season render more comprehensive observations at the Sweet Waters impracticable. In the bottom of the valley is another kiosk of the Sultan, much frequented by him in spring. A wild path leads up the valley, through a rocky ravine, to the Buyukdereh road, meeting it at a guardhouse at Chicheli, where a white stone obelisk marks the junction of several roads. This makes a nice walk from Pera, by the great burial-ground, and back as described, for those who can go so far. It is in all about 5 m. The half of it might also be done by water.

Above Ortakeni the Bosphorus makes a sudden bend to the lt., forming a cape called Defterdar Bournou, off which a heavy sea and current run during strong northerly winds. Upon this point is situated a large villa or summer palace, of a pale-green colour, which the late Sultan gave to his brother-in-law, Mehemet Ali Pasha. A little farther on is a still more handsome palace, painted yellow, with oriental colonnades, also given by the Sultan to the same Pasha. It was formerly occupied by the late Esmah Sultan, sister of Sultan Mahmoud.

*e. Kooroo Ceshmeh.*—Under this designation, which means the *dried-up Fountain*, are comprised the great village of this name, and all the buildings on the shore which lie between the 2 promontories of *Defterdar Boornou* and *Aküntü Boornou* (or current cape). Here stood a laurel-tree, said to have been planted by Medea, on landing at this spot with Jason on his return from Colchis. On his voyage thither he had landed below at Beshiktash, which on that account was called *Vicus Jasonius*. The hill nearest to the laurel of Medea was called the Berry of Isis,

and is probably the projecting point of land on which the village of Kooroo Ceshmeh itself begins. This place was formerly called Estias, Anaplus, or also *Vicus Michaelicus*, from the celebrated ch. of the Archangel Michael, which Constantine the Great here erected in his honour, and which the Emperor Justinian repaired. The ch. of the Archangel Michael at Anaplus was particularly remarkable in the fifth century for the Stylites. Simeon, and after him Daniel the Stylite, were here adored by the people whilst standing on pillars, as Cedrenus circumstantially details in the following words:—

‘In these days the great *Simeon*, who was called from the pillar the *Stylite*, ascended the column, in order to withdraw from the crowd of those who wished to touch his clothes, which were made of the skins of beasts. At first he ordered the pillar to be made 6 yards high—shortly afterwards, however, to be increased to 12, 22, and 36 yards. I conclude that this mode of life could not have been possible without Divine direction for the advantage of the idle. When the Lord ordered Isaiah to go naked and barefoot, and commanded Jeremiah to prophesy, girded only with a sash, and frequently with wooden and iron bells round his neck; when he ordered Hosea to take to himself a wicked woman, and still to love the adulteress; when he ordered Ezekiel to lie 40 days on his right side and 150 days on his left, to make a hole in the wall and then to flee, to surrender himself up a prisoner, to sharpen the sword, to shave his head, and to part his hair in four divisions,—in the same manner as the Lord of words ordered all these things, in order that those who did not obey the word might be attracted by the singularity of the spectacle, of which the novelty offered a pledge of the propagation of the doctrine; so did this great light of Simeon, placed as it were on a candle, spread everywhere its

rays, so that Iberians, Armenians, and Persians daily came, and allowed themselves to be baptized.' After Simeon Stylite, Daniel the Stylite ascended the column, and stood upon it until the fourth year of the reign of Leo the Great—that is to say, not less than 28 years.

*f. Arnaoot Keui, the village of the Albanians,* lies beyond Kooroo Cheshmeh, at the point of the rocky promontory which here shuts in the Bosphorus within its narrowest breadth, and therefore produces the strongest current in the channel. This is properly the peninsula of Estias. Here stood the ch. of St. Theodora, in which, under Alexius, the son of Manuel Comnenus, the conspiracy against the Sebastokrator was entered into. Such is the strength and danger of the current at this spot, that the rowers are obliged to give up their work, and to seize the rope which is thrown to them in order to draw the boat up the stream. When several boats come together, there is imminent danger of their being dashed to pieces by the force of the stream, or driven on the bank. In stormy weather the voyage is dangerous; and frequently those who inhabit the country-houses situated in the upper part of the channel are compelled to abandon their trip, commenced in fair weather and with a calm sea, and to finish the rest of their journey on horseback or on foot, if they do not prefer the steamers to the kayik. The fountain on the shore, founded by the comptroller of Sultan Murad IV., is the only indication of Moslem taste at Arnaoot Keui, inasmuch as this village, as its name implies, was originally an Albanian colony, inhabited chiefly by Albanians, Greeks, and Jews. The roadway upon the promontory is lined with shops and stalls fronting the sea, above which rise broken terraces frequented by crowds of Greek women on Sundays and holidays, who sit in groups enjoying the fine weather, and the stir and

animation of kayiks tracked along the shore. The northern side of this cape has many fine villas. On the Greek festival of the Epiphany (18th January N.S.) a strange sight may be witnessed here, or more frequently higher up the Bosphorus in the cove of Therapia. A vast crowd of Greeks of both sexes assembles on the promontory, regardless of the most pitiless storm or heaviest snow. An archbishop comes forward holding a crucifix, which he blesses, and then throws into the sea. Numerous bold divers eagerly plunge into the rushing current after the sacred relic, and the fortunate survivor of the fierce submarine struggle of waves and men receives an ample reward, as well in hard cash as in acquired sanctity of character, both of them sufficient inducements with a money-loving and fanatical people to outweigh their habitual dislike of cold water applied externally.

*g. Bebek.*—The lovely situation of this bay, which is entirely surrounded amphitheatrically by the steep shore, soon attracted the attention of the Ottoman sultans; and Selim I. built here a kiosk as a summer residence. In 1725 the whole bank, from the country-house of Hassan Khalif to the rocky harbour immediately under Roomeli Hissar, was bought up, and a palace, bath, and mosque constructed, under the title of *Humayoonabad*, i. e. the Imperial Palace, now no longer in existence. Two other buildings equally deserve the attention of the traveller—the Biscuit Manufactory for the fleet, and the Kiosk of the Conferences. It is impossible to imagine a hall of conference more gracefully situated than this, which is placed in one of the most beautiful bays of the Bosphorus, on the site or in the neighbourhood of the ancient temple of Diana Ditynna. Several English merchants and *American missionaries* now live at Bebek. There is a school belonging to Americans, called The Robert College, opened in 1863, which is



the best institution for getting an English education in Turkey.

We now arrive at one of the most picturesque parts of the Bosphorus, where the continuous line of street is for the first time broken, since leaving Top-haneh, by a very ancient cemetery, situated on a bold rocky promontory, and crowned with a grove of cypress and pine. Along its craggy sides slope the winding walls of Roomeli Hissar, or the Castle of Europe, whose massive towers and fantastic shape, rising high from the surrounding wood, and with here and there a gaily-painted but rickety house nestling under its buttresses, defy adequate description with the pen. This is the narrowest part of the stream, which rushes past with such extreme violence as to obtain and deserve the name of Sheitan Aküntüşü, or 'the Devil's Current' (erroneously given by M. von Hammer to the Arnaootkeui current). Trackers (*yadekdji*) are here indispensable for all boats during northerly winds, and they receive half a piastre each. A tradition has been got up among the Greeks, in connection with the name of the Devil's Current. A sultana is said to have ordered a Christian ch. in the neighbouring Greek village of Neochori to be pulled down immediately, when she met a great number of the inhabitants going to divine worship in it. On her return, her kayik was seized by this current and upset, the sultana being the only one drowned.

*h. Roomeli Hissar (the Castle of Roomelia).*—The building of this important fortress, in the narrowest part of the Bosphorus, was the immediate preliminary to the conquest of Constantinople by the Ottomans. Mahomed I. had already, in the reign of Manuel Palæologus, built the castle of Anatolia on the opposite side of the channel, and Mahomed II. erected this building in 1451, i. e. two years before the conquest of Constantinople, to the great terror of the trembling emperor. In vain did

the latter lay before the Sultan, through an embassy, all the grounds which the newly-concluded peace furnished him with. Mahomed dismissed the envoy with the answer, 'that he was by no means to be compared with his ancestors; that what they had been unable to effect he could rapidly and easily execute; that what they did not chose to do he intended to do; that the next ambassador who should be sent to him should be flayed alive.' Mahomed had, in the beginning of the winter, driven together a thousand masons and a thousand lime-burners; and before the spring, the burnt lime from the opposite coast, and the necessary supply of wood from Nikomedia, and Heraklæa on the Euxine, had been collected by the time he himself arrived from Adrianople, to determine with accuracy the plan and the site of the new fortress. In the harbour of *Sosthenios* (now Stenia), at the spot called *Phonias*, i. e. the echo (so called from the loud roaring of the waves), he traced the foundations, conformably to the idea that the circuit of the walls ought to imitate the Arabic letters of the word Mahomed, the name of the prophet. Thus a tower came to stand in the place where, in the Arabic writing, the *M* (*Mim*) forms a ring; and the whole received the most irregular and extraordinary shape ever given to a fortress. To 3 of his generals, *Khalil Pasha*, *Chakan*, and *Saricha*, he assigned the building of the 3 great towers, which, at first sight, gave to the castle the appearance of a perfect triangle. To each of the 1,000 masons was assigned the task of building 2 yards, and 1,000 workmen were associated with their labours, besides the enormous multitude, who brought together stones, lime, and tiles, collected by the judges from all the districts of Anatolia. On this occasion the pillars and altars of Christian churches were applied to the building of the walls, viz. those of the Asiatic ch. of the Archangel Michael, which

was opposite to the European ch. at Anaplus (Kooroo Cheshmeh). Mahomed called the castle *Boghas Kessen*, i.e. cutter of the channel or strait. The castle was finished in 3 months, the walls being 30 ft. thick, and high in proportion. On the tower built by Khalil Pasha enormous guns were raised, which threw stone balls of more than 6 cwt.; and Firooz Agha was raised to the command of the castle with 400 picked men, with the injunction to demand a toll from every passing ship. Although there is no doubt that at the foot of this promontory, as the narrowest part of the Bosphorus, Mandrokles of Samos built the celebrated bridge over which Darius led the Persian armies to Scythia; still must the site of this bridge be looked for, not in a straight line between Roomeli Hissar and Anadolou Hissar, where the force of the current could not have failed to destroy the bridge, but a little higher up, where the sea is more tranquil—viz. in the direction of Roomeli Hissar, towards the opposite village of Keurfus Baghjessi, immediately above Anadolou Hissar. On the promontory of Hermæon itself (where stands the castle of Roomelia) stood the rock cut into the form of a throne, on which Darius sat and contemplated the march of his army from Asia to Europe; this rock was called the Throne of Darius, and close to it stood the celebrated columns on which the description of the passage was engraven in Assyrian and Greek letters. These interesting remains may possibly be discovered some day, if the now-dismantled fort should ever be pulled down.

i. *Baltah-liman* (i.e. Port or Bay of the Battleaxe).—The promontory of Hermæon divides the Bays of Bebek and Baltah-liman, and towers by its height above many others, although it is not so high as that of Defterdar Boornou.

At Baltah-liman is the splendid villa, built by the eminent statesman and reformer Reshid Pasha, which was purchased by the former Sultan and

presented to his daughter Fatmeh, who married Reshid's son. Here were signed the Commercial Treaty of 1838, the Treaty of the Five Powers in 1841, and the Convention of 1849 relative to the Danubian Principalities.

The cape, on which are situated this village and the castle, gradually rises to a lofty height about  $\frac{3}{4}$  of a m. from the shore, which is called Shehidler (the 'place of martyrs'), from a *turbeh* or tomb in the grove. This is a favourite ride from Pera, and pic-nicking ground for the foreign residents on the Bosphorus.

j. *Emirgyan*.—The shore here curves into a small bay beautifully planted with cypress-trees, whence the spot was formerly called *Kyparode*, or 'the cypress grove.'

k. *Stenia*.—The fairest, largest, and most remarkable harbour of the whole Bosphorus, a bay formed by nature for building and preserving ships, and celebrated on this account from the remotest times as the scene of numerous sea-fights and nautical enterprises. It bore amongst the Byzantines the triple name of *Stenos*, *Leosthenius*, and *Sosthenius*. The first name is derived from the neighbouring narrows of the Bosphorus; the second, from the planter from Megara, Leosthenes; the third, from the Argonauts, who, out of gratitude for their being saved from the hands of the oppressor Amycus, dedicated a temple of safety. After Amycus, the king of the Bebryces—who ruled at the foot of the Giant's Mountain on the opposite side of the Bosphorus—had forcibly refused the Argonauts a further passage, they ran into the woody bay of Stenia, where, encouraged by the heavenly apparition of a genius with eagle's wings, they recommenced the struggle with Amycus; and in memory of their victory dedicated the temple (Sosthenia) with the statue of the heavenly face. Constantine the Great, who found here the temple and the statue of a winged genius, converted the former into a convent; and the winged genius, who

appeared as a saviour to the Argonauts, into the Archangel Michael, as the commander of the heavenly host. When the barbarians pressed onwards to the capital of the sinking empire of Byzantium, their fleets more than once appeared in the Bosphorus, where Stenia became their resting-place. Two centuries later, in 712, the Bulgarians occupied Stenia, and carried their incursions as far as the Golden Gate. In 921 they burned the imperial palace at Stenia, and 20 years afterwards the town was destroyed with fire by the Russians, who left not a vestige of its former edifices. A pretty walk or ride leads up the valley from hence to the *Maslak*, a new village on the hills, half-way between Pera and Buyukdereh by land, where a camp is sometimes formed. There is also a beautiful walk over the ridge, by Khosref Pasha's estate and the wood, to Baltah-liman; and a short cut leads to the rt. by the vineyard of the Logothete Aristarchi to Therapia.

*l. Yeni Keui.*—This village has a considerable Greek and Armenian population, some of whom are rich, and have handsome country-houses on the seashore. The heights behind it, especially where clothed with vineyards and pine-trees, offer pretty walks.

*m. Kalender.*—Such is the name of the next small picturesque embosomed bay, which is the rendezvous of all the lovers of fishing from the neighbouring villages. As the sea here is always tranquil and still, and therefore favourable to navigation, this romantic little bay was called by the Byzantines the 'bay of the quiet sea.' The Sultan has a small kiosk here.

*n. THERAPIA OR THERAPIA.*—Here are some very tolerable hotels: the best is the *Hôtel d'Angleterre*, kept by Mrs. Petala, an Englishwoman, where board and lodging cost 67 piastres a day. The bay of Therapia forms a large, beautiful, and safe harbour, only inferior to that of

Stenia. To the S. it is shut in by a range of hills, which separate it from the small bight of Kalender, and to the N. by an ordinary cape. It was formerly called *Pharmakia*, from the poison which Medea, when in pursuit of Jason, here threw on the Thracian coast. The euphony of the Greeks changed the poison into health. Therapia deserves its name from the salubrity of the air; for the cooling winds blowing directly from the Black Sea here temper the heat of the summer, and render it one of the most charming residences on the whole of the Bosphorus. Hence Therapia is also the favourite haunt of the Greeks, whose princely Fanariotes had here their summer houses. That which formerly belonged to Prince Ypsilanti was presented by the Porte to the French Embassy, which, as well as that of England, has always chosen Therapia as its residence. A new residence for the British Ambassador has lately been erected here. The princely house of the Soutzo family has fallen into the hands of the Sultan, who has made a small summer palace of it, with a richly-wooded park. The grounds formerly belonging to Prince Mavroyani, who is mentioned in Hope's *Anastasius*, are very picturesque; the house is not remarkable. The harbour of Therapia, like that of Stenia, has been often the theatre of the sea-fights of maritime powers, and especially between the Genoese and Venetians. It was the place of retreat chosen by Nicolo Pisani, after having fought, during the 13th and 14th of February 1352, with the enemy and the storms at Stenia. The bight of Therapia is the outlet of a pleasing valley leading to an agreeably cool spring, whence it is called the 'valley of the cool fountain.' As it is the residence of some Frank merchants, and possesses several habitable country-houses, it is well adapted to be the headquarters of the traveller from the middle of April to October. Next to the beautiful

gardens of the French palace, one of the prettiest spots is the terrace of the garden of M. Zohrab, looking immediately down upon the port. The village contains a pop. of 3,000, nearly all Greeks. There are several very pretty walks in the neighbourhood of Therapia. The best time to spend a few days here is in May or June, when, in the soft twilight of a calm evening, one can wander about amongst cypress and pine-trees with the glassy Bosphorus spread out beneath. Want of space alone prevents our dilating upon the beauty of Therapia, were it indeed possible to do justice to it by any description.

*o. Kefeli Keui.*—The rocky shore which immediately succeeds to Therapia was formerly called the key of the Euxine, because it is here that the first view is obtained of the mouth of the Bosphorus and the Black Sea. The end of these rocks is the small point of *Kirej Boornoo*, i.e. the limestone promontory, where an Ayiasma, or holy fountain, dedicated to St. Euphemia, and shaded by plantains, affords a grateful resort, and an interesting open view of the Black Sea. The spot is much frequented by those who are fond of water-parties, and especially during the fig-season.

*p. BUYUKDEREH.*—The summer residence of the greater portion of the European embassies is so called from the great valley which stretches 3 m. inland, as a continuation of the deep bay, as far as the wooded heights which crown the aqueduct of Bagcheh Keui. The beautiful bay was formerly called Vathy Kolpos, or the deep bay. The 'Great Valley' is not less resorted to as a promenade than the cemetery at Pera. In the lower part of this beautiful meadow is the most splendid group of trees on the Bosphorus, consisting of 7 plane-trees, which together form the *Seven Brothers (Yedi-Kardash)*. The tradition, that Godfrey of Bouillon was here encamped with his army of crusaders in 1096, is not alluded to by any of the historians of the Cru-

sades; nor is it very probable, that the crusaders who crossed over to Chalcedon from *Kosmidion*, or the palace at the end of the harbour of Constantinople, should have come this way. The village of Buyukdereh consists of a lower and upper village. There is an hotel, belonging to M. Rapierre. In the upper village are the houses of the poorer Greeks, Armenians, and a few Turks, and in the lower the summer residences and gardens of the European ambassadors, and rich natives. Amongst these, the most distinguished by the regularity of its architecture and its lovely situation, is the *Russian Palace*. The garden of Baron Hübsch, of Grossthal (he chose his title from the name of the scene which his garden adorns), which was laid out before that of the Russian embassy, deserves also to be visited. These palaces and summer residences stretch along the beautiful quay, which forms the delightful promenade of the inhabitants of Buyukdereh. On fine moonlight nights, when the dark-blue sky mingles with the deep blue of the Bosphorus, and the twinkling of the stars with the phosphoric illumination of the sea; when caïques full of Greek singers and guitar-players glide with their tunes along the banks, and the balmy air of the night wafts the softest melodies over the waters; when the silence of the listeners is interrupted by soft whispers, *lenesque sub noctem susurri*, the quay of Buyukdereh merits the enthusiasm with which its admirers are wont to proclaim its praises. Two hotels offer good accommodation, and there is a large new coffee-house (which is illuminated in the evening, and provided with bands of music) at the landing-place where the steamers stop.

The walk and rides about Buyukdereh are numerous and beautiful, and it is the best base of operations for the traveller who is desirous of visiting the forest of Belgrade, its reservoirs and aqueducts, the wilds

of the Upper Bosphorus, the Giant's Mountain, the Genoese Castle, and the lovely valleys of Hunkiar Iskelesi and Belkos. No one, therefore, visiting the capital between May and November, who can afford the time, should omit to spend a week or more here. Those who cannot stay so long may still find means of visiting any one of these places by spending a night at the Hotel at Buyukdereh, and making an excursion on the next day before returning by the steamer to Constantinople in the afternoon. The Valley of the Roses, Kesteneh Sooyoo (the fountain of the chestnut-trees), or Kirej Boornoo (Limestone Point), would make a delightful object for a walk, if an hour or two should remain unemployed. At the latter shady place the Englishman on his travels, who has, after his country's fashion, cut and carved himself into immortality on every bench in Europe, may here find himself outwhittled by a travelling shawl-merchant, of Ispahan, who has carved a piece of doggerel poetry, in the beautiful Persian character, round the bark of the largest of the trees. The lines convey the sentiment of the writer's perishable mortality, while the letters written would remain. From Kesteneh Sooyoo one can return to Buyukdereh through the garden of the Russian Embassy, when leave is obtained at the gate, and a beautiful view will be enjoyed in the descent from the hill. The Valley of the Roses is seen on the way to Kesteneh Sooyoo. The ride along the shore towards the N. is very fine, and, if extended to Domooz-dereh, the swine valley, a village on the Black Sea, Belgrade might be seen partially on the way back; that is, the forest is crossed, and it is the principal charm of that village. This ride is not less than 25 m. There is a carriage-road, barely practicable, between Therapia and Buyukdereh, and from both places to Pera.

*g. Bagcheh Keui.*—We now turn, for a moment, from the seashore

into the interior, to notice two villages which are frequently visited by the Europeans residing at Buyukdereh, who sometimes make them their country residence. These two villages are *Bagcheh Keui* and *Belgrade*. The former is situated on the summit of the range of hills to which the long and narrowing valley of Buyukdereh ascends, at about 3 m. distance from the sea. The foreground is formed of picturesque plantains and cypresses, and the new aqueduct of Sultan Mahmood I. closes in the valley. One of the best points for enjoying the beautiful prospect is immediately under the great arch, through which the road from Buyukdereh ascends to Bagcheh Keui.

The *Aqueduct*, built by Sultan Mahmood in 1732, supplies the suburbs of Pera, Galata, and Beshiktash with water, and is a grand hydraulic work, worthy to rival those of the Byzantine emperors; nay, it may be said that Sultan Mahmood I. deserves higher praise than Suleiman the Great, since the latter only restored or enlarged the aqueducts of the Byzantine emperors, whilst the former commenced a grand work of his own, in order to supply the harbour opposite the town. The work consists, 1st, of two *Bends*, or dammed-up valleys, in which the water is collected as in a great reservoir (one of these bends bears the name of Sultan *Mahmood*, the other that of his mother, the *Valideh*); 2ndly, of the walled aqueduct of 21 arches, 40 yds. broad, and 560 yds. long, of the 2 *taksim*, or towers with water-pipes connecting at a trough upon the top, dividing the water just before the entrance of Pera and the burying-grounds, one built by Mahmood I., the other by Selim III.; finally, of a double range of water-columns erected on the road, from a false notion that they increase the force of the water. Of these, 4 stand behind each other in the valley of *Levend chiftlik*, half-way be-

tween Pera and Buyukdereh, and 2 others near the latter place, at the mouth of a narrow defile.

r. *Belgrade*.—3 m. further in the interior lies the village of Belgrade, in the middle of a forest of 15 or 18 m. in circumference. On the preservation of these woods depends the supply of the great reservoir; and the corporation of the water-suppliers is charged with the double care of cleaning the bends and preserving the woods. The forest of Belgrade, the only one in the neighbourhood of Constantinople, on the Thracian side of the Bosphorus, is therefore, in the fullest sense, a sacred grove, whose trees are never touched by the axe, and whose springs are not allowed to dry up. In the time of the Byzantines the place was called *Petra*; and the reservoir built here by Andronicus Comnenus in the hollow between 2 hills is one of the bends, between which lies the village of Belgrade. Besides these 2 great reservoirs, of which one is distinguished as the 'Great Bend,' there are on both sides of it 2 small bends; of which the one on the rt. is called *Pashah Dereh*. The water of these 4 great bends flows in a combined stream to the *Bash-havooz*, or great cistern of Pyrgos, first built by Andronicus Comnenus, which is at present called after Sultan Osman II. To the westward of Belgrade, and to the N. of the bend of the valley of *Pasha Dereh*, is the Bend of *Aivat*, in the valley of *Evhadeddin*. This is the newest of all, having been built in 1766, under the reign of Moostafa III., in order to furnish a plentiful supply to the cistern. The water of this bend flows westward from Pyrgos to the cistern, and runs in 2 aqueducts, one of which is called the long aqueduct, over 2 valleys, and then again under ground. The waters of the *Bend of Belgrade* and *Aivat*, which meet at the *Bash-havooz*, continue thence in one stream towards the city, crossing again over 2 valleys, one by means of the great aqueduct, called the aque-

duct of *Justinian*, the second by a smaller one. The whole arrangement, therefore, of the aqueducts of *Bagcheh Keui* and *Belgrade* consists of 7 bends and as many aqueducts visible above ground. The 7 bends are the 2 great ones of Belgrade; then the 2 small ones, of which one is called *Pashadereh*; the Bend of *Aivat*, and the 2 bends of *Bagcheh Keui*. The 7 aqueducts are, the 2 curved ones on the road from Belgrade to Pyrgos; the 2 great ones on the road from the Bend of *Aivat* to the cistern of Pyrgos; the 2 aqueducts which carry the water thence to the city, one of which is the aqueduct of *Justinian*; and, lastly, that of *Bagcheh Keui*.

Besides the importance which the village of Belgrade derives from its aqueducts and reservoirs, it is remarkable for possessing the loveliest walks on the whole of the Thracian side of the Bosphorus; the thick woods are the resort of a great variety of game, among which pheasants, deer, and the large stag itself are the chief. The beauty of Belgrade is perhaps over-praised: the woods are not of large growth; the reservoirs are filled with turbid water, brought from the neighbouring brooks, and are the resort of myriads of frogs, whose croaking, in the spring, drowns every other sound. Yet these woods, in the fair days of spring, form a favourite resort for Franks, Greeks, and Armenians. The latter, not contented with passing here their Sundays and holidays, spend weeks together in the spring in the uninterrupted enjoyment of the happiest indolence, giving to the spot the name of *Defi-gham*, i. e. care-dispeller; and, indeed, a more delightful sans-souci cannot be imagined than the wood-crowned lawns of Belgrade. The beautiful village fountain has long since been celebrated in the letters of Lady Mary Wortley Montagu, who made this her summer residence; and the house which she occupied is still shown by the

villagers. Formerly several of the European envoys lived at Belgrade, as well as at Therapia and Buyukdereh, during the fine season; but as fevers prevail at the end of the summer, in consequence of the damp from the water, Buyukdereh and Therapia have been preferred, for their ever pure and wholesome temperature. Of late, European families have spent only the beginning of summer at Belgrade, and the end of it at Buyukdereh. He who wishes to pass 6 months of the finest season in the most beautiful environs of Constantinople will pass the spring in the beginning of May at the Princes' Islands, spend the following month at Belgrade, breathe during the summer months the cool sea-air on the banks of the Bosphorus, repair again in the autumn to the milder climate of the Princes' Islands, and pass the winter in the city.

Belgrade by road is a ride of about 15 m. from Constantinople—at the end of 6 m. under the shade of trees.

s. *Sarıyeri*.—We must now return again from the interior to the sea-shore, and continue our walk to the mouth of the Bosphorus. The point of land with which the great bay of Buyukdereh terminates to the N. is called *Mezar Boornoo*, or the *Cape of Tombs*, from the grove of tombs of *Sarıyeri* situated on the other side of it. *Sarıyeri* means the yellow spot; an appropriate appellation, on account of the colour of the rocks. The village is principally inhabited by fishermen, skippers, and gardeners. The fruit-gardens are particularly famous for their cherries. Murad IV., on visiting here the garden of a certain Solak, exclaimed, 'I, the servant of the two noblest harems (of Mecca and Medina), possess no such garden as this!' In ancient times the point of *Mezar Boornoo* was called *Simas*, and the bay of *Sarıyeri*, *Scletrinas*. On the promontory of *Simas* stood a statue of Venus *Meretricia*, to which

the sailors were particularly supposed to offer sacrifices. At the end of the valley of *Sarıyeri* a walk leads to the spring of *Kestanehsoo*, or the Chestnut Water, which is considered as inferior only to that of *Chamlajah*.

t. *Roomeli Kavak*.—The promontory immediately beyond *Sarıyeri* was in ancient times called *Amilton*. At the foot of it is the new battery of *Deli Tabia*, which, together with the opposite battery of *Madju*, was built in 1794 by the French engineer Monnier. On the other side of the promontory of *Amilton* is the castle of *Roomeli Kavak*, which, as well as the opposite fortress of *Anadoloo Kavak*, was built by Sultan Moorad IV., to protect the Bosphorus from the incursions of the Cossacks. Jason, after having offered sacrifices on the Asiatic side to the 12 great gods, erected on the European shore an altar to Cybele, as he had already done on the mountain of *Dindymos* or *Cysicus*, and at the mouth of the *Phasis*. In the time of the Byzantines the 2 castles which defended the straits of the Bosphorus were situated on the summits of the 2 opposite mountains, and bound to them by walls which ran straight down the mountain to the shore. The strait itself was, in time of need, closed by a great chain, which stretched from one shore to the other, and thus the line of defence went from mountain to mountain, stretched like a rope, inasmuch as the two castles were connected by the walls with the dams, and with each other by means of the chain across. These castles, of which the Asiatic one is tolerably preserved, but the European one only visible in the ruins of the walls, are at present known under the name of the Genoese castles. In reality, the Asiatic castle did belong in the last days of the Byzantine empire to the Genoese, who levied the toll of the Bosphorus. The next narrow valley after the mound of *Mauros Molos* leads to a spring, over which, in the time of *Gyllius*, there stood the

chapel of the Holy Maria of the Chestnut Spring. On the top of the height to which this defile leads, stands a large ancient round tower, which Dionysius called *Turris Timæa*, and which formerly served as a watch-tower. This was the old Pharos, from which torches were held up at night, whose light, placed in a straight line with those at the mouth of the Bosphorus, saved the ships navigating the Black Sea from being wrecked on the Cyanean rocks or the Thracian coast. The ancient inhabitants, a barbarous and cruel people, used often to light fires in the most dangerous places in order to embarrass the mariners, who took them for the lighthouse, and who, after suffering shipwreck, were robbed of their cargoes. This crime was more particularly indulged in by the inhabitants of the coast of *Salmydessus*, now called *Midia*, and the same is done at the present day by the people of the same coasts, to the great detriment of navigation.

*u. Buyuk Liman.*—Beyond the defile of Mauros Molos there is no further path along the shore, which rises in precipitous rocks from the sea; but the road ascends the summit, and continues at the top of the cliff. Where the rocks terminate in a promontory, the curve of the land forms a harbour, called the great harbour of Buyuk Liman, formerly the harbour of the Ephesians. This is the first port on this side for the ships running in from the Black Sea, which throws up a long heavy swell.

*v. Karihjeh.*—This promontory, which closes the harbour of Buyuk Liman, is called *Tashlanjik*, i. e. the *Stony*, on account of the singularly wild, barren, and inhospitable shore, as far as the point enclosed within the fortress of *Karihjeh*, erected for the defence of the mouth of the Bosphorus. This mass of rock was formerly called *Gypopolis*, i. e. the Vulture town. Here was the fabled court of King Phineas, where he entertained the Argonauts, who de-

fended him from his troublesome guests the Harpies.

*w. Fener Keui*, or *Fanaraki*, i. e. the village of the Lighthouse, lies at the extreme point of the European side of the Bosphorus. Opposite to it are the Cyanean rocks, or *Symplegades*, through which Jason steered the Argonauts with no less good fortune than danger. They were called the *Cyanean*, i. e. the bluish rocks, from their colour, and the *Symplegades*, i. e. the rocks striking together. The story of their mobility probably arose from their appearing or disappearing when the sea was high and stormy, being hardly 6 feet above the level of the water. Jason, who sailed to capture the golden fleece, or (to rescue historical truth from the garb of poetic fable) to obtain the precious sheep's wool of Colchis, dared, and happily performed, the dangerous passage, after having followed the advice of the good king Phineas, not to make the attempt until he had previously sent out a dove. The *Dove* was probably the name of a small craft, of a similar description to that which the Turks make use of at the present day, bearing the name of another bird, *Kırlangıç*, i. e. the *Swallow*, and was sent forward to examine the dangerous passage. When the poet relates that the vessel, by the separation of the *Symplegades*, happily passed through, but lost a portion of its tail, which the islands striking together, caught hold of and jammed, the meaning is no other, than that the ship, hastening onward, was injured by a rock in the stern, and lost its rudder. The island is considered by some as showing, when seen on coming from the Black Sea, the appearance of the hull of a vessel between two rocks. The dove, as the herald of the deluges of Noah and Deucalion, was quite as appropriate a name for a small boat of passage as that of the swallow, which is esteemed both in the East and in the West as an omen of fortune and safety. The *Symplegades* are the



termination of our rambles on the western bank of the Bosphorus. The pedestal of a column, which rises on this fine pointed mass of rock, and appears to have been an altar erected by the Romans to Apollo, was formerly as falsely termed the Pillar of Pompey by travellers as that of Alexandria. In the same manner travellers have called the maiden tower opposite Skutari the tower of Leander, and that on the heights above Maurus Molos the tower of Ovid, although Leander and Ovid have most innocently been invested with such paternal honours. Probably here stood the enormous goblet which Pausanias dedicated at the mouth of the Bosphorus, and of which Herodotus saw a portion on the banks of the Hyginus, 6 in. thick, of bronze, and holding 600 amphoræ.

x. *Kilia*.—Previous to quitting the European side of the Bosphorus, it

may be well to point out the villages of *Yerli Keui*, the aboriginal village, *Demirji Keui*, the blacksmith's village, and *Domoozdereh*, the boar valley, at the termination of which, towards the sea, are to be seen some thick layers of *lignite*, forming a part of a deposit which, further on, is worked out in a mine, furnishing coal of an inferior quality. The fortress of *Kilia*, in a bay of the Euxine, is the outwork which guards the European side of the Bosphorus, as that of *Riva* guards the opposite shore of Asia. The bay itself is a famous fishing station. The next place after *Kilia* on the shore of the Black Sea is *Derkos*, the ancient *Derkon*, or *Denel-ton*, a day's journey from Constantinople. Between *Derkon* and *Selymbria* (*Silivri*) was the great Anastasian Wall, intended to protect the capital against the attacks of the barbarians.

## ASIATIC SHORE OF THE BOSPHORUS.

a. The fortress of *Riva* lies on the Asiatic coast of the Euxine, on the river of the same name, which takes its rise at the distance of a couple of hours or 6 m. in the interior, close to the village of Abdullah. The beauty of this small river has been frequently celebrated by poets and geographers. On the other extremity of the small bay of *Riva* is the rock of *Kromion*, i.e. the onion-shaped, formerly called 'Colone.' This rock was formerly separated from the shore, but is now united to it by the accumulation of sand.

We next arrive at the Cape of *Yoom Boornou*, which, jutting out into the sea, is the most exposed to the fury of the waves. This cape was in ancient times called *Ancyraeum*, or the Anchor-Cape, from the anchor which Jason took from hence, and left

behind on the Phasis. This is one of the many anchors of Jason with which tradition has illustrated several places. The stone anchor which the Argonauts took with them from Cyzicus, they brought back with them to *Artakeui*. Thenceforward the Anchor-Cape became a holy shrine, and, singular enough, the Byzantines made a saint out of the anchor of the *Argo*; so that the bay, bounded by the Anchor-Cape, is at present called the bay of the holy *Sideros*, i.e. of the holy iron or anchor. Next to this, on the other side of Cape *Yoom Boornou*, is the bight of *Kabakos*, or the pumpkins, in which are 2 grottoes, one 12 ft. broad, 14 ft. deep, and 20 ft. high; the other, and larger one, 72 ft. broad, 69 ft. deep, and 40 ft. high. In this bay were some rocks, each of which, even in

the days of Gyllius, had a separate name, but which are at present covered by the water. These were supposed by some of the older travellers to be the Cyanean rocks.

*Fener Keui*, or *Fanaraki*, so called from the lighthouse which points out to the navigators of the Euxine the eastern extremity of the mouth of the Bosphorus.

b. *Poiras*, north (a corruption of *Boreas*), on account of its being the most northern work on that side of the Bosphorus.—This fortress is opposite to the European fortress of *Karibjeh*, and was built at the same period.

c. *Filbouroun*, or the Elephant Cape.

d. *Anadolou Kavak*, immediately opposite the European fort (*Roomeli Kavak*), at the narrow part of the Bosphorus, which used to be called the 'sacred opening.' At this cape the Bithynian mountain chain of Olympus projects like the Thracian chain of Mount *Hæmus* on the opposite shore; and one may say that the 2 mountains here shake hands under the water. The parallel of the natural situation and artificial fortification, which we have hitherto traced from the mouth of the Bosphorus, becomes here still more palpable; in the same manner as the Byzantines fortified themselves on the European side on the heights, and the Ottomans on the shore, so did they likewise here; only the Genoese castle is, for the most part, preserved, whilst the Byzantine mountain fortress on the other side has been partly destroyed by the conquerors, partly by time. In ancient times the place was called *Fanum*, or *Hieron*, from the temple of the 12 gods, to whom, first of all, the Argive *Phrygos*, and then Jason, on his return from Colchis, dedicated altars and instituted sacrifices. Besides the altars of the 12 gods, we find the temple of Zeus and Poseidon, frequently alluded to by the ancient writers as standing on this side of the strait, whilst the temple of Serapis

and Cybele stood opposite. Probably this was one and the same temple in which stood the altars of the above-mentioned 12 great gods. The straits of Hieron, or the mouth of the Bosphorus, as it was called, were celebrated in history from the earliest times, as the nearest point of approach between Asia and Europe, and as the real outpost of the Bosphorus, to secure its shores against the attacks of northern barbarians, or to levy a toll on passing vessels. Before Constantine, in the year 248, the Heruli appeared before Byzantium with a fleet of 500 boats, and invested Chrysopolis (*Skutari*), whence, after an unsuccessful sea-fight, they were compelled to return to Hieron. At the same period the Goths had here passed over from Europe to Asia, and ravaged Bithynia as far as the walls of Nicomedia. Odenatus, as commander of the East, pursued them to Heraklea on the Euxine. In 865 the English Warings or Russians appeared for the first time in the Bosphorus, and advanced with a fleet as far as Hieron. They again appeared in 941, in the 28th year of the reign of the Emperor Romanus, when they burned Stenia, the Greek fleet, and Hieron. With 10,000 swift sailing vessels (*Dromites*) they made for Constantinople, when Theophanes, the patrician, attacked them with his fleet at Hieron and drove them back. By its position, Hieron was the natural place for levying the duties which every vessel sailing in and out of the Euxine was bound here to pay. The custom-house of the Bosphorus was at *Hieron*, as that of the Hellespont was at *Abydos*. The Empress Irene diminished these 2 duties in the 4th year of her reign. When the Genoese began, from the suburb of Constantinople, to threaten the emperor in his palace, and to aspire to the dominion of the sea, they were particularly ambitious of getting possession of Hieron, in order to become masters of the straits and the duties. In the 14th century

they had obtained possession both of *Hieron* and *Serapion*, i. e. of the 2 toll-offices on the Asiatic and European sides of the Bosphorus; and thence the construction of the 2 *Genoese castles*, still visible in their ruins on the opposite heights, at the extreme base of *Hæmus* and *Olympus*. In order to dispute with them their possession of the Bosphorus, 33 Venetian galleys appeared in 1350. The straits of Hieron now became the frequent scene of Genoese and Byzantine contest. In subsequent times, when the Turks threatened the gates of the capital, the Byzantine garrison was encamped at Hieron, to prevent the passage of the Turks. From the ruins of the ancient temple Justinian built a church dedicated to the Archangel Michael, which stood, therefore, exactly opposite that of *Kataskepa*. To the archangel and leader of the heavenly hosts the guarding of the straits of the Bosphorus was consigned. To this day are to be seen on the walls of the *old castle* the arms of Genoa and Byzantium, which attest the ancient dominion of the Greeks and Italians. On the E. side of the castle, an old gateway has been laid bare, built of marble from the pagan temple. A Turkish garrison occupies the castle. The inhabitants of the village are a colony of quiet people, who live on agriculture, and intermarry amongst themselves, but of whose religious opinions nothing certain is known. It is a 3 m. walk, over wild but pretty country.

e. *The Giant's Mountain* is the name given by all European travellers to this the highest hill on the shores of the Bosphorus, almost exactly opposite *Buyukdereh*; whilst it is called by the Turks *Yoozha daghi*; i. e. *the Mountain of Joshua*, because the giant's grave on the top of the mountain is, according to the Moslem legend, the grave of Joshua. The classical story is that this is the tomb of *Amycus*, king of the *Bebrycæ*, who challenged all who landed to a trial

of strength with the cestus, in the use of which he excelled, and was killed by *Pollux*, who accepted the challenge on the return of the *Argonauts* from their *Colchian expedition*. The foot of the mountain diverges into 2 capes; the northern of which is called *Major boornou*, i. e. the *Cape of the Hungarian*, from a *Magyar*, who was there kept prisoner for some years; the southern *Mezar boornou*, the *Cape of the cemetery*. Between both is a small bay, exactly opposite *Buyukdereh*, in which is the village of *Umur-yeri Keu*. The batteries erected at the foot of the first cape, like the opposite ones of *Deli tabia*, the mad Italian, are the work of the French engineer *Monnier*; they are called the batteries of *Joshua*. Thus *Jupiter Urius* and *Joshua* live, by tradition, close to each other on the shores of the Bosphorus. Above the battery of *Joshua* are to be seen the ruins of the ch. of *St. Pantaleon*, which was entirely rebuilt by Justinian. The giant's grave on the top of the mountain, which is guarded by 2 dervishes, is now called the grave of *Joshua*, formerly the bed of *Herakles*. No other reason can be assigned for the Turks giving it such a name but that *Joshua*, during the battle of the *Israelites*, stood upon a mountain to pray that the sun might stand still, and victory attend his arms. The Turks say that *Joshua* the son of *Nun* was wont to lave his feet in the Bosphorus while sitting on the height. The height of this mountain is 590 ft. The rock is of chalk, which is broken and burned at the foot of it. The above-mentioned grave is 20 ft. long and 5 ft. broad, enclosed within a framework of stone, planted with flowers and bushes. On the latter are suspended shreds of torn linen and pieces of worn-out clothes, which Turkish superstition hangs up not merely here but at every shrine, as a sort of votive offering against fevers or other diseases, in the belief that, as these shreds are aired, the disease will quit the body of

the wearer whose person is clothed in the remainder of the dress. The pilgrim after prayer at the tomb drinks in a cup of water some of the sand of the tomb, an infallible specific. The traveller should not omit to ascend the Giant's Mountain for the sake of the beautiful prospect.

*f. Hunkiar Iskelesi*, 'the landing-place of the Manslayer' (i. e. the Sultan), is situated at the extremity of one of the most beautiful valleys on the Asiatic side of the Bosphorus, and has consequently been at every period a favourite resort of the Sultans. Mahomed II. erected here a kiosk, which, from his having received here the news of the taking of Tokat, he called after that name. After Mahomed the Conqueror, Suleiman the Great built here a summer palace, which fell, however, into decay in 1746, but was rebuilt by Sultan Mahmood I. in all its splendour, with springs, fountains, cisterns, and park sofas. But all this splendour has since disappeared, and the ruins of it are scarcely visible. In their stead Sultan Selim III. constructed a paper-mill in the foreground, which, if its produce were equal to the beauty of the building, would make the finest paper in the world. Everything is of marble; the saloon is large and light; and the whole might be taken for a palace of the fairies rather than a paper manufactory. In the same manner Ahmed III. erected a paper-mill at Kyahat-khaneh, animating the stillness of Nature with the sound of active industry. Both of these manufactories were built in the loveliest valleys in the neighbourhood of Constantinople; both the Sultans favoured the art of printing, which the former introduced, and the latter restored: but the production of paper and printing do not appear to be of lucky augury for Ottoman Sultans; for both the founder of the paper manufactory and the introducer of printing lost their thrones and lives in popular revolts. On a small height projecting into the sea a palace of

red and white marble was built by the Pasha of Egypt as a present to the Sultan, called the *Palace of Beïkos*: the position is fine. In ancient times the promontory of Madjar boornou was called *Argyconium*, that of Mezar boornoo, *Actorechon*, and the bay of Hunkiar Iskelesi, *Maucoaporis*.

Hunkiar Iskelesi is a favourite resort of the Armenians; and it was here that the chief families were assembled, to celebrate the 10th anniversary of their Constitution, when the great fire of 1870 broke out in their quarter at Pera.

The valley, and the Giant's Mountain which rises at the extremity, derive their deepest interest from being the scene of the encampment of the Russian army in 1833, and of the signature of the celebrated treaty of Hunkiar Iskelesi, signed on the 26th of June, 1833, a treaty whereby, 'in case of need,' to be estimated by the Russian ambassador, Turkey bound herself to close the Dardanelles against foreign fleets. This stipulation was for the term of 10 years, which has now expired. The importance of this treaty to the interests of England and France may be estimated by the remonstrances of both those powers conveyed to the cabinet of St. Petersburg.

*g. Beïkos*.—This large Turkish village lies at the mouth of the valley, in the bay formerly called the bay of Amycus, and in the harbour of the Raving Laurel (*Portus laurus insana*). In the time of the Argonauts, Amycus, the king of the Bebryces, here held his court and his ox-stalls, and this was the scene of his contest with Pollux, in which he fell. His monument was erected here, and planted with a laurel-tree, which became afterwards celebrated by the singular quality of its leaves producing, on the part of those who broke them off and carried them, involuntary exclamations of insult, giving rise to quarrels and strife. The Bay of Beïkos is celebrated for its swordfish, which are caught in great numbers in

August and September, and supply a good article of food.

*h. Akbabah.*—*i. Sekedereh.*—From Beikos there is a lovely walk of 2 h. inland to the 2 villages of Akbabah and Sekedereh, situated in a romantic valley in which good shooting may be found in the autumn and winter. The former is particularly celebrated for its cherries and chestnuts, on which account it is resorted to in the season by numerous pedestrians. Akbabah is a good hour's walk from Beikos, and Sekedereh is  $\frac{1}{2}$  an h. further inland. The latter is famous for a chalybeate spring whose waters are celebrated far and near. Hence the walk may be continued further inland to the foot of the Bithynian chain, to the village of *Arnaoot Keui*, the Albanian village, and *Booz-khaneh*, the ice-house. The stream of *Teresikili* flows into the sea to the rt. of the valley of Tokat. The vale of Akbabah will remind the traveller conversant with the beauties of Vienna of the lonely valleys behind the Kahlenberg, from Dornbach to Maubach, whilst its rich marble fountain recalls that of Schönbrunn.

*j. Sultanieh.*—The bay which succeeds to Beikos and the village amphitheatrically placed in its centre is so called from a garden planted here by Bayezid II. When, under Sultan Moorad III., the commander of his army in Persia, Usdemir Oghloo Osman Pasha, had captured the towns of Guenjeh, Shirwan, Shamachi, in Armenia, and Tabreez, the capital of Azerbaijan, he sent the windows, doors, and furniture of the palaces which he had captured and destroyed to the Sultan, who made use of these trophies in the construction of a summer palace, which was ornamented entirely in the Persian taste, and took its name of Sultanieh from one of the most beautiful towns of Azerbaijan. At present no remains exist of this palace, which has been replaced by a modern edifice built by a Reis Effendi.

*k. Injir Kcui*, the 'fig village,' comes next. It derives its name from the excellence of the figs growing here, as well as in the neighbourhood of Sultanieh. Among the fig-trees near the latter is an extraordinary *lusus naturæ*, in the form of a group consisting of 2 cypresses and 2 fig-trees intertwined, the fig-tree extending its fruit-bearing twigs from the midst of the cypresses, whilst a portion of the trunks of the cypresses is enclosed within that of the fig-tree.

*l. Chibookloo*, the next village, was celebrated in the fifth century for the great convent of the sleepless (*ἀκοιμήτων*), founded by the Abbot Alexander. This convent was distinguished from every other by the circumstance that the choristers did not sing at the 4 stated hours of prayer, but continued to pray and sing uninterruptedly day and night.

*m. Kanlijah*, the 'bloody village.' Nothing can exceed the beauty of this village, and its amphitheatre of hanging gardens, as seen from a caïque at the distance of 20 or 30 yards from the kiosks, which rise abruptly out of the water, with their terraces jutting out into the stream, whose glassy surface reflects each mosque and minaret and fountain above. Here are some fine residences, especially that of H. H. Fuad Pasha, with large well-kept gardens, extremely picturesque.

*n. Anadoloo Hissar.*—Immediately opposite to Roomeli Hissar rises this fortress as the Asiatic defence of the narrowest part of the Bosphorus. It was built by Mahomed II. before the one on the European side, and received the name of Guzel Hissar, i. e. the beautiful castle, a name it does not deserve. It was subsequently dreaded, under the name of the Black Tower, from the number of prisoners who died here of ill-treatment and torture. Here is shown a chair hewn in stone, whence it is said Mahomed the Conqueror witnessed the building of the Roomeli Hissar. Close to the suburb of the

village, on the S. side of the castle, flows the small river *Geuksoo*, sky-water, near the mouth of which rises the Imperial Kiosk, built by Sultan Mahmood II., and restored by Selim; it was taken down by Sultan Abdool Mejid and a very fine structure was erected in its stead, which is probably the handsomest Imperial Kiosk upon the Bosphorus. Near it stands a very fine fountain, shaded by large trees; the lawn before it is frequented during certain seasons of the year, upon the Friday, by crowds of Turkish women, whose gay costumes present as lively a scene as that which is witnessed in the valley of Kiahat-khaneh. The beautiful valley which winds upwards from its mouth, and is traversed by the above-named rivulet, is called '*the valley of the heavenly water*,' and is undoubtedly the most lovely scene on the Bosphorus or in the East. As such, it is celebrated by the poet Malheni, who gives it the preference over the 4 most beautiful spots in Asia, viz. the splendid plain of Damascus (called Guta), the beautiful meadows of Obolla near Busorah, the plain of Sogd, and the fine valley of Shaab Bewan in southern Persia.

*o. Kandili.*—In the same manner as the last-mentioned valley surpasses in beauty every valley of the Bosphorus, so does the village of Kandili, built above and below the following promontory, excel every other on the European and Asiatic side in the loveliness of its site and in the purity of its air. Its ancient name was *περίφθουρ*, or the '*stream-girt*,' from the violent current which, driven across from the opposite promontory of the '*Devil's Current*,' beats directly against Kandili. The houses on the heights command the loveliest views on the Bosphorus, embracing at the same time both the upper and lower mouths of the channel, the Black Sea, and the Sea of Marmora. Kandili has been translated by some one, '*gifted with lanterns*.' From this favoured spot the traveller looks

down on one side on the dark Euxine, and on the other on the gay Sea of Marmora, without moving his body, and simply turning his head to the rt. and lt. The land and the sea, Asia and Europe, appear together before him in tranquil beauty; and from this spot the eye is master of 2 continents and 2 seas, whilst resting simultaneously on the Thracian and Bithynian shores, the Cyanean rocks and the Islands of the Blest. Kandili is the residence of several European families. One of the finest and most extensive views can be obtained from the garden of Mr. C. Hanson, an English merchant and banker, whose name is familiar throughout the empire.

*p. Kooleh bagchehsi*, i.e. *the garden of the tower*, exactly opposite Kooroo Cheshmeh, derives its name, like the above-mentioned village of Chibookloo, from an historical legend. Sultan Selim I., incensed against his son Suleiman, ordered the Bostenji Bashi to strangle him. The latter, however, at the risk of his life, saved that of the prince, by confining him for 3 years in this spot. It was only after the return of Selim from Egypt, when he repented of his cruel order, and the want of children fell heavily on his heart, that the Bostenji Bashi agreeably surprised him by the announcement of his having disobeyed it. When Sultan Suleiman came to the throne, he changed the tower into a beautiful garden with fountains and springs, and planted one of the largest and oldest cypresses with his own hand. Formerly the ch. of the Archangel Michael stood here, exactly opposite to the one on the European side at Kooroocheshmeh. As the Archangel Michael was revered as the leader of the heavenly hosts, to him was confided the special guardianship of the straits and fortresses which defended the Bosphorus. Hence the churches dedicated to him at Anapulus, Hieron, Roomeli Kavak, Anadoloo Kavak, Kooroocheshmeh, and Kooleh bagchehsi. This place is verna-

cularly called *Koollehli*, which name should therefore be used with boatmen. Its most conspicuous feature is a large cavalry barrack built in the usual modern-Turkish style on the water's edge. Half-way up the hill, behind *Koollehli*, is a beautiful kiosk of the Sultan, embowered in a pleasant grove. The traveller may be enabled to recognise it by the figures of birds over the gateway. A most lovely walk leads from *Koollehli* to *Kandili*, sloping up towards the lt. and winding along the side of a lofty hill crowned with another of the Sultan's kiosks, whence are fired the signal guns in case of fire; each turn of the path commands new and beautiful views of the Bosphorus.

*q.* *Chengell Keui*, the 'hook village,' from the old iron anchorhook which Mahomed II. here found on the shore. The imperial garden on the shore was the scene of the bloody executions of Moored IV.

*r.* *Beylerbey* is exactly opposite *Ortakeui*, and has only in recent times been raised to its present state of prosperity. Under the Byzantine emperors it was distinguished by the magnitude and splendour of its edifices. In the time of Gyllius it was called *Chrysokeramos*, from a ch. covered with golden tiles. Under the reign of Sultan Mahmood it received the name of *Ferukh fesa*, i. e. 'joy increasing,' probably in imitation of the celebrated garden of *Dilkoosha*, the 'heart opening,' constructed by Tamerlane at Herat. This is still an imperial seat.

*s.* *Istavros* (the cross), opposite to *Beshiktash*, attracted by its proximity and beauty the early attention of the Sultans; and Ahmed I. built here a mosque and a royal garden in 1613.

*t.* *Koozghoonjik*, immediately after *Istavros*, and close to *Skutari*, has a large colony of Jews and Greeks. It received its name from *Koozghoon Babah*, a Turkish saint who lived in the time of Mahomed II. In the name of the small adjoining port of *Eukuz liman* (Oxhaven), the origi-

nal name of the Bosphorus (Ox-ford), as regards its meaning, has been preserved. With the village of *Koozghoonjik*, or rather with the neighbouring cape of *Chrysopolis*, the straits of the Bosphorus terminate; for the sea on the other side is already called the *Propontis*, or the Sea of *Marmora*.

In casting a glance over the spots on both sides of the Bosphorus which we have just wandered over and described, we find that the Asiatic shore has been the more favoured and beloved residence of the Ottoman Sultans than the western or European shore, along which the Greeks and Franks have preferred constructing their summer residences. The number of imperial gardens is greater on the Asiatic than on the European side, for, whilst between *Top-khaneh* and *Roomeli Hissar* there are only 4 palaces of the Sultan (at *Dolmabahceh*, *Beshiktash*, *Defterdar boornou*, and *Bebek*), and, higher up, only 2 (the villas of *Kalender* and *Therapia*), we find twice as many in Asia. Opposite to the 4 we have mentioned are the summer palaces and gardens of *Istavros*, *Beylerbey*, *Chengel Keui*, *Kooleh bagchehsi*, and *Kandili*. Then follows the Valley of the Blue or Heavenly Water, irrigated by the 2 rivulets *Geuk Soo*, i. e. the heavenly water, to the N., and *Kuchuk Soo*, the little water, to the S. Higher up follow the imperial gardens and villas of *Kanlijah*, *Chibookloo*, *Sultanieh Beikos*, and *Tokat* or *Hunkiar Iskelesi*.

u. SKUTARI AND ITS ENVIRONS—  
HISTORY—HOWLING DERVISHES  
— TURKISH BURIAL-GROUND —  
BRITISH BURIAL-GROUND.

This, the largest of the suburbs of Constantinople, forms a town of itself, built, like Constantinople and Rome, on seven low hills. It was constructed in the earliest times of the great Persian monarchy, and it is more probable that it received the ancient name of *Chrysopolis*, or the golden town, from being the spot where the Persian tribute was collected, than from Chryses, the son of Chryseis and Agamemnon, who, fleeing from Ægisthus, the murderer of his father, and from Clytemnestra, here fell ill and died, and was buried. *Uskudar*, its present Turkish name, which Europeans have corrupted into Skutari, means in Persian a courier who conveys the royal orders from station to station, so that they may be forwarded by estafette or a change of couriers. Skutari, therefore, was in the remotest periods what it is to this day, the post-station for Asiatic couriers, the great rendezvous of all the caravans arriving from Asia, and the spot whence all travellers from Constantinople to the East commence their journeys. The promontory with which the Asiatic coast here closes the Bosphorus, and where the Sea of Marmora begins, was called Bosphorus, i.e. the Ox-ford, from the passage across of Io, changed into a cow, who swam over from the opposite promontory of the Acropolis (*Serai Boornoo*), and here first reposed. Here also stood the 3 colossal statues, 16 yards high, which the Byzantines erected to the Athenians, in gratitude for their liberation from the attack of Philip the Lacedæmonian. The second promontory of Skutari, which lies to the S., on the shores of the Sea of Marmora, and surrounds the ancient and at present half-ruined harbour of the town, was called, in the time of the Byzantines, *Hieron*. At

*Chrysopolis*, Xenophon and the Greek auxiliaries, whom he had brought back from the campaign against Cyrus, halted for 7 days, during which the soldiers disposed of their booty. In his history of Greece he alludes to *Chrysopolis* as having been surrounded with walls by the Attic commanders, who levied here the toll of a tenth on the vessels and goods passing by from the Euxine.

*Steamers* are constantly plying across from the New Bridge to Skutari.

Skutari has 8 mosques, 5 of which were founded by Sultanas and 3 by Sultans. The *Mosque of the Valideh Sultan*, or Sultan Mother, is the principal and largest. Sultan Suleiman, who built the *Mosque of Ibrikjamisi* (the mosque of the coffee-pot), first endowed here a kitchen for the poor (Imaret), where they each received 2 meals a-day, in the morning and evening, a basin of soup and a roll. Strangers receive the same, and food for each of their horses for 3 days (the customary limit of Eastern hospitable welcome). This excellent example was imitated by the old Valideh Sultan, who erected westward of her mosque a kitchen for the poor, and two khans for travellers. She was followed by the dowager Valideh, who endowed an alms-kitchen, in which the poor received, besides the daily soup, a pilaff on the Friday. The Valideh Sultan, the mother of Moorad III. and Mahomed III., followed in the footsteps of her predecessors by building imarets also. The sixth of these is attached to the mosque of Mahmood Effendi.

*Baths*.—The best public baths at Skutari are the *Sultan Hamami*, in the market-place, the bath of the *Kassem Sultan*, besides several others of less note.

*Convents*.—The most remarkable of these is that of the *Roofai*, called by Europeans *Howling Dervishes*. Their devotional exercises begin with an ordinary prayer. After the customary prayer (*Namaz*), which ought



to be recited 5 times every day by every Moslem, they seat themselves in a circle, and pray the Fatha, i.e. the first sura of the Koran, which is followed by many sacred ejaculations. After this is over, they all stand up in a circle, and begin slowly the profession of faith, '*La ilah illallah*,' which they divide into the 6 syllables *la-i-lah-il-la-lah*. Whilst pronouncing the first syllable, they bow themselves forwards; at the second they rise themselves up again, and, at the third, they bend themselves backwards: this motion is repeated at the 3 following syllables, or they change the direction of the bowing, by inclining the body at the first syllable to the rt., standing erect again at the second, and bending at the third to the lt., repeating the motion at the other syllables. This chorus begins slowly, and continues with greater rapidity, so that the motion always keeps the same pace with the song, or rather with the cry; the motion soon becomes so quick that the singer is obliged to pronounce two syllables in one bend, and, as the rapidity of the latter increases, to unite the two syllables in one, so that one soon hears a wild cry of *Il* and *lah*, in which the form of the belief *La-ilah-illal-lah* is dissolved. The quicker the motion in three-quarter time, the greater the fury of the movement, which continues in a dance of orgies, for which no small power of lungs is required. During this chorus, 2 singers with melodious voice sing passages out of the *Borda* (the celebrated poem in praise of the prophet), or out of other poems in praise of the great Sheikh Abdool, Kadir Gilani, or Seid Ahmed Roofai. The signal of the highest degree of the quickest movement is when the Sheikh begins to stamp. They then all bend themselves like possessed; one hears but the single sound *lah* echoed forth from this whirlpool of swallowed syllables, which is now and then interrupted by an outcry of *hoo! yah hoo!* meaning He, He is

[God]. But the whole services more frequently consist, after the repetition of the above-mentioned portions of the Koran, of the reiteration of the 99 names of God 99 times; this is done sitting, while the Sheikh counts the 99 beads on his long chaplet; when they come to the last name, i. e. Hoo, they rise in the height of excitement, and forming a ring by holding each other's hands, they swing to and fro, with their long hair tossed like a cloud, while their bodies are covered with a profuse perspiration: many fall down foaming with enthusiasm; others are carried away swooning. The name Hoo or Allah Hoo is supposed to be a great talisman. As such it is inscribed on religious buildings. When recited, it is supposed to give the Roofai miraculous powers. This ceremony takes place on Thursday.

The *Burying-grounds* at Skutari are the largest, the most beautiful, and the most celebrated after the burial-grounds of Eyoob. One tomb in the midst of the crowd always attracts the attention of the traveller. A canopy resting on 6 columns marks the resting-place of Sultan Mahmoud's favourite horse. If an accurate census of the Turkish population could be obtained, it would probably be found not to exceed the 20th part of the tenants of this single cemetery. Every Turk is buried in a separate grave; two bodies are never buried in the same grave. The marble from which this sea of graves is carved comes from the Island of Marmora, not far off, whose name is derived from its immense quarries of this valuable stone. The tombs of men are distinguished by a representation of the headdress they wore. The others cover the remains of females.

The most touching sight to an English traveller is the *English Burial-ground*. It is close to the hospital (now barracks), the scene of Miss Nightingale's labours, and lies on the banks of the Bosphorus. There, amid many more costly

tombs, recording the names of brave men who died in the service of their Queen and country, are seen a number of swelling mounds, beneath which 8,000 nameless dead from British homes sleep peacefully. A large ugly granite *obelisk*, supported by four angels, by Baron Marochetti, is erected in the midst, with an inscription in four languages, detailing the history of the place.

There are steamers from the Bridge to Skutari frequently.

v. *Boolgoorloo*.—At the distance of an hour behind Skutari, in a straight line towards the E., rises in a gradual slope the mountain of Boolgoorloo, from the summit of which the traveller enjoys the most extensive prospect over both the banks of the Bosphorus and the Sea of Marmora, embracing the city and all its suburbs. Of all the spots on the Bosphorus, Boolgoorloo is the most frequented by the Turkish, Greek, Perote, and European ladies. We have already described the objects most worthy of observation on the European side of the Bosphorus, viz. the walks to the valleys of the Sweet Waters at the end of the harbour, to the plane trees and lime-groves of *Yahia* behind Beshiktash; the view from *Shehitter*, i. e. the height immediately above the Castle of Roomeli; the walk to the meadow at Buyukdereh, and to the great reservoirs and the aqueducts of *Bagcheh Keui*, *Belgrade*, and *Boorghas*. We have also described, on the Asiatic side, the walks to the beautiful valleys of Hunkiar Iskelesi and Geuksoo, to the romantic vale of Akbabah, and to the Genoese Castle; the magnificent prospect from the Giant's Mountain near the mouth, and from Kandili in the middle of the Bosphorus. But all these valleys and mountains are inferior to Boolgoorloo, which unites with the loveliest view over land and sea the advantage, so highly appreciated by Easterns, of the most excellent water. Two villages, near the summit of Boolgoorloo, bear the name of Great and Small *Cham-*

*lejah*, erroneously supposed to be a corruption of the ancient name of the mountain Damatrys according to some, but derived from the Turkish word for a pine-tree, some of that species of wood being still to be found in the neighbourhood. One may easily conceive that the Byzantine emperors did not appreciate less than the Osmanlis the advantages of the view and the water which this mountain, situated in sight of the seven-hilled city, enjoys over every other. Hence the emperors Tiberius and Mauritius erected the palaces of Damatrys. They were hunting-palaces, which served as resting-places for the emperors when hunting in the neighbourhood, or as the first or last night-quarters, whenever they commenced or concluded an Asiatic journey. The situation of Boolgoorloo is more adapted for a telegraphic station than any of the mountains in the neighbourhood of Constantinople; the last station, however, of the telegraph, which was discovered by Leo the Philosopher, in the time of the Emperor Theophilus, was not here, but on the lighthouse of the Great Palace, very near the site of the lighthouse erected on the sea-wall of the city for the vessels entering from the Sea of Marmora. The telegraph has been extolled as an invention of our century; but the honour of this discovery belongs to Leo the Philosopher, who, in the reign of Theophilus, by means of clocks, which at night showed the figures illuminated, had organised a telegraphic line from the Saracenic limits of Cilicia to the capital. There were not more than 8 stations from Tarsus to Constantinople, viz. *Culu*, the castle near Tarsus, the heights of *Argeos*, *Isamos*, *Egylos*, *Mamas*, *Kyriros*, *Mokilos*, and the last on the summit of the holy *Ausentios*, which corresponded directly with the watch-tower on the lighthouse of the Great Palace.

One of the Osmanli sultans, Mahomed IV., built the still existing Serai and the Cupola over the spring

of *Chamlejah*, the best and purest of all the springs in the neighbourhood of Constantinople.

*w. CHALCEDON or Kadi Keui.*—Between Skutari and Kadi Keui, the ancient Chalcedon, lies the plain of *Tooghanyilar Meidani*, i.e. the Square of the Falconers, which is the rendezvous of the troops departing from Constantinople for an Asiatic campaign. It corresponds therefore with Daoud Pasha on the European side, where the army assembles for a campaign in Rومelia. In the bottom of the small bay, the lt. side of which runs out into the point of Kadi Keui, is the garden of Haidar Pasha, a beautiful plantation grove with a shady fountain. In very ancient times this fountain was called the spring of Hermagoras. Kadi Keui, the Village of the Judge, stands on the site of the ancient Chalcedon, whose splendour is at present no longer to be traced in the ruins, but only in the history of the oracles and councils. The answer is well known which the oracle gave to the builders of Byzantium, when the latter applied for the decision of the gods. '*Opposite to the blind*,' was the reply, i. e. on the peninsula opposite Chalcedon, whose founders must have been blind to neglect the great advantages presented by the splendid harbour of the Golden Horn, when they founded Chalcedon 7 years before. This counsel of the oracle is ascribed to the Persian satrap Megabyses, whose words, as he governed in the name of the great King of Kings, might well pass for oracles. The manner in which Chalcedon was taken by a stratagem after a long siege is related by Polyænus. As the Persian army did but little damage to the town, the besieged as well as the besiegers kept quiet; the former really so, the latter only apparently. From the height, which is distant 15 stadia, or about half an hour, which at that time was called *Aphasios*, the Persians dug a subterranean passage under the town; when they came to the

roots of the olive trees in the market they stopped mining, waited for the night, opened the passage, mounted to the market-place, and obtained possession of the town, whose walls were in vain guarded on the outside by the besieged. This most ancient eastern stratagem of mining was imitated by the Turks at the siege of Vienna, but neither on so large a scale nor with such success, inasmuch as they advanced underground only 2 stadia, when being heard by the bakers, they were attacked and driven back. That the ancient Persians brought the art of mining to great perfection before any other people, may be concluded from their ancient system of subterranean aqueducts, to which they were driven from the earliest time for the cultivation of their arid country. The soil of Chalcedon has been alternately devastated by the Hellenes, the Byzantines, Goths, Arabians, Persians, and Turks. In its suburb was the palace of Belisarius, of which the remains were employed in the structure of the mosque of Suleimanyeh. A large Roman Catholic cathedral has been begun at Kadi Keui. There are many fine villas. The vineyards of Kadi Keui and Kandili alone produce in its perfection the *chaoosh* grape, which is considered the most savoury in the world. The furthestmost point of land, on the westward side of which stands Kadi Keui, is called *Modah boornoo*, and, with the opposite one of *Fanar boornoo* or *Fanarkeui*, encloses a spacious harbour formerly called the port of Eutropius. On the point of land of *Fanar bagchehsi*, the light tower occupies the site of the ancient temple of Venus Marina. The promontory of Aphrodite lay between that of *Here* (Kavak boornou) and that of Poseidon (Boz boornou). These promontories were, in ancient times, crowned with temples. Beyond Chalcedon we proceed to *Panteichon*, the villa of Belisarius, who, after being recalled by Justinian and superseded

by Narses, here lived in the tranquil enjoyment of his wealth, the story of his wandering about in poverty being founded on the anecdote of Tzetzes, a better grammarian than historian. In the neighbourhood of Panteichon, now called *Pendik*, is the great place of encampment for the Turkish armies, where the pilgrim caravans halt the first night after leaving Skutari, whilst the slower marching armies encamp an hour and a half nearer Skutari, at Maltepeh.

There are steamers from the bridge to Kadi Keui.

### THE PRINCES' ISLANDS.

The *Princes' Islands*, or the *Daimonnisoi* Islands, may be visited in a day. They are 9 in number, and are called *Proti*, *Antigone*, *Halki* or *Khalki*, *Plate*, *Oxeia*, *Pyti*, *Antirobidos*, *Nanidro*, and *Prinkipo*. A steamer leaves the bridge on the Golden Horn every afternoon, and returns every morning, the distance being accomplished in a little more than an hour and a half. There are 2 fair hotels at Prinkipo, whose charges are moderate. There is excellent sea-bathing on their shores.

*Halki* or *Khalki* derives its name from the ancient copper-mine. It is the most beautiful of the whole group. It has 3 hills and 3 convents, dedicated to the Virgin, St. George, and the Trinity. One of these convents is now a college, in which ancient and modern Greek are taught, with French, writing, and arithmetic, by a principal and 3 masters. The number of students is about 60; they are all Greeks, chiefly from Constantinople, but a few of them are from Odessa. It is a favourite resort of the Rayahs during the spring, and, unlike its desolate sister islands, *Plate* and *Oxeia*, has never served as a place of exile. Here is the Ottoman Naval College. Several of the gentlemen speak English. There are restaurants here.

*Prinkipo*.—On the south-western

point of the island is the convent of St. George, commanding a most lovely view of the surrounding hills and of the sea with its islands and varied shores. Hence a romantic path leads through the whole island. On the side of it are 2 beautiful fountains. As *Belgrade*, in the second half of May, is the paradise of the Armenians, so *Prinkipo*, in the first half of the month, is the paradise of the Greeks. Those who have never enjoyed this festival during the lovely evenings and mornings of spring can form no idea of the reality from the most glowing description of such scenes. Nor can a stranger form a conception of the mildness and purity of the air, unless he has first breathed it elsewhere in the southern scenes of the Mediterranean. Emperors and empresses have made Prinkipo their residence.

The greatest spectacle of fallen greatness and vanished splendour witnessed by the Princes' Islands was in the first year of the ninth century, when Irene, the great empress, the contemporary of Charlemagne and Harun Ar Rashid, driven from the throne, was banished to the convent which she had built at Prinkipo, not, certainly, for such a purpose. She was occupied in negotiating with the ambassador of Charlemagne the conditions of the great alliance between them, whereby the crowns of the East and West were to have been united on one head, when the patrician and chancellor of the empire, Nicephorus, burst into the palace, and at first with friendly words required her to discover all the treasures of the crown, for which he promised to make over the Eleutherian palace as a widow's residence. Hardly, however, had she sworn to him, by the sacred cross, not to conceal a single fraction, than he banished her to Prinkipo, in presence of the ambassador of Charlemagne. Conceiving her presence even here to be dangerous, he ordered her, a month afterwards, in the midst

of November storms, to be transported to Lemnos. In August of the following year she died there, and was buried in the convent of Prinkipo. The conquerors of Constantinople, who scattered the dust of the Byzantine emperors to the winds, and demolished their sarcophagi, spared the convent in the Princes' Islands, so

that Irene's monument, of all the Byzantine emperors', alone remains on consecrated ground.

Donkeys can be got for excursions.

Steamers call also at Antigone and Prote. On the island of Plate Sir Henry Bulwer erected an Anglo-Saxon castle, which he sold afterwards to the Viceroy of Egypt.

## THE HELLESPONT (THE DARDANELLES).

THE mail steamers make the passage from Constantinople to Smyrna, a distance of 240 miles, in 36 hours. They reach Gallipoli in 14 hours. The English boats are very uncertain in their times of leaving. There are few days of the week on which some steamer, whether English, French, Austrian, Turkish, Egyptian, or Russian, does not sail from Constantinople for Smyrna. On the Sea of Marmora there is little to be seen by night or day.

*Gallipoli*, the Kallipolis of ancient geography, is at the mouth of the Propontis, or Sea of Marmora, where the strait is above 5 m. in breadth; it is 25 m. from the Dardanelles, 40 from the Isle of Marmora (famous for its quarries of fine marble), 80 m. S. of Adrianople, and 108 S.W. of Constantinople. It is the capital of the Sanjak and seat of the Kaimakam. It is situated on the Peninsula, known to the ancients as the *Thracian Chersonesus*, and has 2 harbours, N. and S., and frequently receives the imperial fleets. In 1810 its population amounted to 15,000, but in 1815, in consequence of immigrations from other parts of Turkey, it is said to have increased to little short of 80,000. It is now very small, perhaps 20,000. The town was once fortified, but is now without walls, its only defence being 'a sorry square castle, with an old tower, doubtless that of Bayazid.' Gallipoli is a telegraph and land-post station, but

the letters are mostly taken by steamer. The bazaars are extensive and well furnished. Few monuments of antiquity are in good preservation, but fragments of sculpture and architecture are seen in every part of the town. Gallipoli, which is the see of a Greek bishop, was the first European town that fell into the hands of the Osmanlis, being taken by them nearly a century before the fall of Constantinople, A.D. 1357. The Emperor John Palæologus, to comfort himself for the loss of it, said, 'he had only lost a jar of wine and a sty for hogs,' alluding to the magazines and cellars built by Justinian, which highly deserve to be visited. Bayazid I. knowing the importance of the post for passing from Brousa to Adrianople, caused Gallipoli to be repaired in 1391, strengthening it with a huge tower, and making a good port for his galleys. Gallipoli is the key to Constantinople, the Bosphorus, and Black Sea, and was occupied by the English and French as the first step to the Crimean expedition, 1854. Fortifications were thrown up by them right across the Isthmus to the bay of Saros. On the S. side of the city are some Tumuli, said to be the sepulchres of the ancient Thracian kings; and N. of the town are some undefined ruins, supposed to be the remains of the ancient city. Gallipoli has many tombs of Mussulman saints. It ships a good deal of produce from Adrianople.

Gallipoli is 48 hours from Constantinople by land.

2 m. S., on the Asiatic side, is *Lamsaki* (Lampsacus), occupying a beautiful position amidst olives and vineyards, with a fine background of wooded mountains. The present town, or rather village, is inconsiderable, and, with the exception of a handsome mosque, offers nothing worthy of notice. Lampsacus was one of the towns given by Xerxes to Themistocles; Magnesia was for his bread, Myus for his meat, and this for his wine. It had a good harbour, and was estimated to be 170 stadia from Abydos. On the European side, opposite the tongue of land on which Lamsaki stands, is the *Ægospotamos*, called by the Turks the *Karah ova-sou*. The victory obtained here by Lysander terminated the Peloponnesian war. The Hellespont is here  $1\frac{1}{2}$  m. in width. On the Asiatic side, and a few miles to the N., is the mouth of the Granicus, now called the *Demotiko*, on whose banks Alexander the Great gained a signal victory over the Persians.

Below this are the mouths of the *Practius* (now *Moosa kevi-sou*) and the river of *Percote* (*Boorghaz-sou*). For several miles the channel now preserves nearly a uniform width, and the banks on either side, cultivated with corn intermixed with vineyards, with hedge-rows, and frequent villages, present a succession of beautiful scenery, more rich, however, than romantic, and closely resembling, as Mr. Hobhouse says, the banks of the Menai, in Wales. A rocky strand, or mole, in the narrowest part, preserves the name of *Ghaziler Iskelesi*, the Victor's Landing, in memory of the landing of the first Osmanli invaders. 2 or 3 m. further is a hill crowned with a scanty ruin, called *Zemenic*, the ancient *Choiridocastron* (Pig's Fort), where the standard of Suleiman, the son of Orkhan, was first planted on the Thracian shore. Below this is the bay of *Ak-bashilimanu*, 'reasonably conjectured to be the ancient port of Sestos,' and

further down, a deep inlet called *Koilia*, and the bay of *Maito* (*Madytus*).

About  $1\frac{1}{2}$  m. below the western point of that bay are the famous CASTLES OF THE DARDANELLES. The castles, *Chanak-kalesi*, the earthenware castle, from a celebrated manufacture, or *Sultanieh-kalesi*, on the Asiatic side, and *Khilid-bahri*, or *Khilidi-bahar* (the lock of the sea), on the European shore, are called by the Turks *Boghaz-hissarlari*, and by the Franks the Old Castles of Anatolia and Roomelia. The town of *Chanak-kalesi* is the place commonly called the city of the Dardanelles. It is a town of 2,000 houses, on a flat point opposite to the European fort. *Khilid-bahri* is built on the side of a projecting hill, and its castle is of less importance than that of *Chanak-kalesi*. These castles or forts are defended by guns of the largest calibre and of the most modern construction, and render the passage of a hostile fleet impossible. The barrow of *Hecuba*, or *Cynossema*, where the Athenians erected a trophy after their victory towards the end of the Peloponnesian war (Thucydides, viii.), is close to the European castle.

There are many Jews at *Chanak-kalesi* who trade in the wine produced in the neighbouring vineyards. *Chanak-kalesi* has a great trade in pottery, which is brought on board the steamers. Another product is oysters. These should be looked after by the traveller, as the steward will not provide them. The Dardanelles is a telegraph station. Letters are chiefly carried by sea. A considerable stream, supposed to be the *Rhodius*, washes the western suburbs; it is crossed, not far from the castle, by a wooden bridge. [See *Troad*.]

These castles were long supposed to occupy the sites of *Sestos* and *Abydos*; but this was manifestly a mistake. N. of *Chanak-kalesi* the Hellespont forms a long bay, 3 or

4 m. across, terminating in a low point of land with a high mound upon the back, called *Nagara Boornou*, or *Pesquies Point*. This is the spot fixed upon as the site of Abydos. A fort has been raised near the point of land.

The Thracian side of the strait, immediately opposite to Nagara Point, Mr. Hobhouse says, 'is a strip of stony shore projecting from between 2 high cliffs; and to this spot, it seems, the European extremity of Xerxes' bridges must have been applied; for the height of the neighbouring cliffs would have prevented the Persian monarch from adjusting them to any other position. There is certainly some ground to believe this to have been the exact shore, called, from that circumstance, *Apo-bathra*, since there is, within any probable distance, no other flat land on the Thracian side, except at the bottom of deep bays, the choice of which would have doubled the width of the passage. Here the strait appeared to us to be narrower than in any other part, although to those on board our frigate, who might be supposed skilled in judging of distances, it nowhere seemed to be less than a mile across: the ancient measurements, however, give only 7 stadia, or 875 paces. Sestos was not opposite to the Asiatic town, nor was the Hellespont in this place called the Straits of Sestos and Abydos, but the Straits of Abydos. Sestos was so much nearer the Propontis than the other town, that the posts of the two places were 30 stadia, more than  $3\frac{1}{2}$  m., from each other. The bridges were on the Propontic side of Abydos, but on the

opposite quarter of Sestos; that is to say, they were on the coasts between the two cities, but nearer to the first than to the last: and supposing the few ruins before mentioned, about a mile from Nagara, to belong to Abydos, that point answers sufficiently to the spot on the Asiatic coast to which the pontoons were affixed.'

This part of the Dardanelles is likewise memorable as the place where the army of Alexander, under Parmenio, crossed from Europe to Asia. Here the Osmanli crescent was first planted in Europe by Suleiman, son of Orkhan, A.D. 1360. Here Leander used to swim across to visit Hero. The same feat was performed by Lord Byron in 1 hour and 10 minutes.

The mouth of the strait is  $5\frac{1}{2}$  m. across, according to Tournefort. It is defended by the *new castles* built by Mahomed IV. in 1659, to secure his fleet from the insults of the Venetians who used to come and attack it in sight of the old castles. 'The waters that pass through this canal,' he adds, 'are as rapid as if they flowed beneath a bridge: when the north wind blows no ship can enter; but when it is south you hardly perceive any current at all.' The strait at Cape Berbieri has the appearance of being narrower than at the Dardanelles. The castle on the Asiatic side stands within the celebrated harbour formed by the Rhetian and Sigeian promontories, where it is asserted that the Greek fleet was drawn on shore during the Trojan war. The Sigeian promontory, now called Cape Janissary, is covered with windmills.

## BROUSA.

EXCURSION TO BROUSA. — A very pleasant excursion may be made from Constantinople to Brousa, by Moudania in the Sea of Marmora. A Turkish steamer leaves every Tuesday and Friday morning, returning from

Moudania Sunday and Thursday. It leaves Moudania so early in the morning (6 o'clock) that it is necessary to sleep there the night before. There is no regular hotel, but the landlord of the hotel at Brousa will give in-

formation about the proper place to sleep at. The voyage is made in 5 hours. Fares: 1st class, 60 piastres; 2nd, 40 piastres (April 1869). Or a caique may be hired for about 100 piastres; this, if there be a party, is the best and cheapest mode of going, and it is a great advantage not to be tied to the time of the departure of the steamer. With a favourable wind the passage may be made in 6 hours, or, if it be necessary to row, in about 10 hours.

On leaving the Bosphorus the Princes' Islands are seen on the left, the Gulf of Nicomedia is passed, and after doubling the promontory of *Bonaz Bouranou* (Ice Cape), the Gulf of Moudania (*İnçir Limanı*), formerly that of Cius, is entered, and shortly afterwards the town of Moudania is reached. The boat touches also at *Gimlek*, from which Brousa can be reached by a longer though better road.

*Moudania* is a large Greek village in a well-cultivated district. It was the ancient *Apamea*, a colony of Colophon, and after some time independent. It is the port of Brousa, and a place of some trade in oil, corn, and fruits. Horses for Brousa must be hired here. The road is generally practicable for carriages, but the traveller by such a mode of conveyance must be prepared for at least 6 hours' severe jolting. Cost of 3 horses (2 travellers, 1 guide, 50 piastres, April 1869).

The road to Brousa (which is 6 hours distant) turns to the S.E. on a plateau commanding a fine sea view; leaving (1 hr.) the village of Missopoli on the right, it descends into a fertile valley where flows the *Ulfer Chai* (*Odryses*); this river is crossed, and passing the village of *Bostan*, the road again mounts a plateau, re-descends (1 hr. 30 min.) into the valley of the *Ulfer-chai*, then crosses two streams, and leaving on the right the village of *Chekirje*, in 1 hr. more leads up to the town of Brousa, which, nestling under the verdure-

clad and snow-capped Olympus, presents a *coup d'œil* of perfect beauty.

*Brousa*, or *Prusa*, 6 hours. There is an excellent hotel, the *Mt. Olympe*, kept by Loschi, an Italian, where European comforts can be obtained at moderate charges.

This city, long the capital of the kings of Bithynia, derives its name from Prusias—the protector of Hannibal—one of its early kings, who reigned 200 years B.C. In A.D. 75, Nicomedes III., the last of the independent kings of Bithynia, left his kingdom to the Romans, and Brousa became the residence of the governors of the province, one of whom was Pliny the younger—from whose letters to Trajan we learn that Brousa then possessed a gymnasium, *thermæ*, an *agora*, and a library, in which stood a statue of the Emperor Trajan.

During the Byzantine period, Brousa was by turns in the possession of the Mahometans and Christians. It was one of the first towns in the West of Asia Minor that capitulated to the Mussulmans, A.D. 924. It was taken by an expedition in the reign of Alexis Comnenus (1097), and shortly afterwards retaken by the Turks. When the Latins had possession of Constantinople, the Byzantine princes formed alliances with the Mussulmans to repel the common enemy, and Theodore Lascaris, despot of Romania, in conjunction with the Sultan of Iconium, took possession of Brousa, which was unsuccessfully besieged by the Latins. The Greeks held Brousa till it was finally wrested from their feeble hands by Orkhan, son of Othman, in 1325. He adorned it with a mosque, a college, and a hospital. It was seized by Timour after the battle of Angora, rebuilt by Mahomed II., and became the usual residence of the princes of the house of Othman, till Amurath removed the seat of government to Adrianople. Brousa has at various times been partly destroyed by fire, especially by that of 1801–2, and partly ruined by earthquakes, of which the



worst of modern times occurred in 1856, and will not easily be forgotten by those who were at Scutari and Constantinople at that time.

Brousa is now the chief place of the Eyalet of *Khud avend kiar*, which comprises Southern Bithynia, and the interior of Mysia, and of which Brousa forms a *sanjak*. The population amounts to 73,000, of whom 11,000 were Armenians, and 6,000 Greeks.

The town is situated on the side of Mount Olympus, at the S.W. end of a fine valley 20 m. long, and from 3 to 5 broad. The houses are built on the side of the mountain; they are chiefly of wood. The streets are narrow but clean. In the centre rises a bold rock, upon which stands the citadel—the site of the ancient town—surrounded by fine walls, with towers at intervals. The citadel is inhabited solely by Turks, the Greeks and Armenians occupying the lower town. The walls were erected by Theodore Lascaris in 13th century, except some portions on the W., where the basement is built of large stones, and appears to be of an earlier period. The gates are of brickwork, encased with marble.

Brousa has no remains of Roman times. It possesses only one remarkable Byzantine building, but it is noted for the fine specimens of Mahometan architecture existing in its mosques, which number about 200, and baths.

The Byzantine church is that of *Daoud Monaster* on the W. side of the town. It was converted by the Turks into the Tomb of Orkhan, the conqueror of Brousa. It was originally dedicated, like many of the Greek churches, to the prophet Elijah, and like most that have a similar dedication, is circular in plan, and stands on an eminence. The visitor passes through a *narthex*, 50 ft. long and 16 ft. wide, divided into three compartments, and then enters a simple circular edifice surmounted by a dome. The walls are orna-

mented below by eight semi-circular niches, the thickness of the wall, with two marble columns between each; and above by pilasters, with windows between them.

When the remains of Sultan Orkhan were deposited in this building, the dome was covered with plates of silver, whence it was called the *Gumushlu Kubbe* (the silver cupola). The great fire of 1802 damaged the tomb, the dome fell in, and the silver plates disappeared. It is now lined with marble, and covered with cement.

Of the mosques, the largest and most interesting is the *Oulou Jami*. It stands in the centre of the town, and from its great height is the most prominent feature in it. It is square in plan, measuring about 300 ft. each way, and is divided in the interior into 28 compartments, each surmounted by a dome, with the exception of that in the centre, which is open to the sky. In the central court there is a basin, supplied by a fountain, and full of fish. A *grille* over the court shuts out the birds.

The mosque of *Sultan Murad* (*Ghazi Unkiar Jamisi*, the mosque of the conqueror) is situated in the suburb of *Chirkigui*, and is worth a visit on account of the beautiful forms of its architecture, which resemble closely those of the 13th century Gothic of the West. The façade is two stories in height; the lower story has an arcade of five pointed arches, springing from piers, and the upper, five pointed windows above a bold string mould; *colonnettes* supply the place of mullions; above there is a corbel table of small-pointed arches. The capitals have a Byzantine character, and the mouldings are ornamented with vine and fig leaves. The mosque is crowned by a low dome. Historians relate that Sultan Mahmoud employed Christian workmen in the construction of his public buildings. Mosque of Mohammed I.

*Yeshil Jami* (the green mosque). This is one of the most perfect exam-

ples of Mussulman art. The walls of the interior are lined throughout with exquisite enamelled faïence, and the carvings around the principal doorway, which took three years to execute, are of the most delicate description. It is built of many coloured marbles, and has a cupola and minaret of an emerald green, whence its name.

*The Mosque of Bayazid I.*, situated like the last mentioned, on the E. side of the town, is also worth a visit. That of Othman has some good stained glass, and in its court are to be seen some gigantic plane trees, 24 ft. in circumference.

**TOMBS OF THE SULTANS.**—In the west quarter of the town is an enclosure used as the burial-place of the first Ottoman Sultans. These are small sepulchral chapels, square, octagonal, or hexagonal, and are generally domed. They are eight in number, the chief being that of Mourad I. (1389). The mollahs, who have charge of it, exhibit with pride his helmet, which is so heavy that few men could wear it for any length of time. The other tombs are those of Sultans Zizim, Bayazid, Moussa, and Mustapha, and those of Ayesha and Gurlou, daughters of Bayazid.

The *Baths* of Brousa, which are celebrated throughout the East, are situated  $1\frac{1}{2}$  m. from the town, on the N.W. side. They are handsome structures, containing a number of apartments, and fed by both hot and cold springs, some chalybeate, others sulphureous. Those of *Yeni Kapiji* are the finest. The spring is slightly sulphureous, and the heat about 180° Fahr. Here is a circular pool, not less than 25 ft. diameter, paved with marble and lined with coloured tiles, in which the youths of Brousa divert themselves with swimming. This apartment is surmounted by a lofty cupola. There are two other apartments, in the centre of each of which is a sumptuous marble fountain, yielding a stream of pure cold water

for drinking. Near this superb bath is a similar building for females.

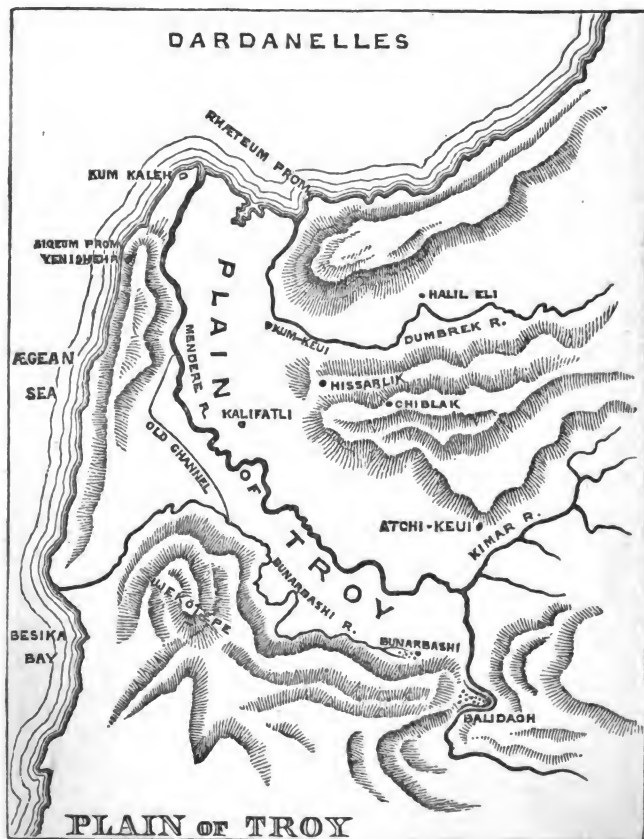
Brousa has 20 khans and numerous bazaars, in which are sold the silks and cotton stuffs manufactured in the town. The silk of Brousa has become celebrated through the East, and is highly celebrated in Europe. The slopes of Mt. Olympus are covered with plantations of mulberry trees, which afford nourishment for worms producing a peculiarly finesort of silk. This is manufactured by the inhabitants in their houses, as at Lyons, into a gauzy material with stripes at intervals, which is employed throughout the Levant for the vestments of females of the richer class. The number of persons employed in raising the silkworm and weaving the silk amounts to about 30,000.

The environs of the town are of great beauty. When seen from a distance, the *coup d'œil* presented by the verdant plain and the city of Brousa, with its domes and minarets contrasting with the cliffs and snowy summits of Olympus rising majestically behind it, is at once in the highest degree picturesque and impressive.

*The Ascent of Olympus* can be made with perfect ease in fine weather. The best months for the ascent are July and August; earlier in the season the snow renders the climb difficult. The best time for starting is the afternoon. Leave the town by *Geuikdere* (the celestial valley), and after half-an-hour's ascent a majestic amphitheatre of rocks is entered, half concealed by chestnut and oak trees. The road here winds along a deep ravine, and in 1 h. leads to a large plateau open on three sides, but on the fourth bordered by an immense wall of rock. When this has been crossed, and after an ascent of about 1 h., the horses will have to be abandoned and the ascent of the highest peak accomplished on foot. Here snow may be seen in the clefts of the rocks all the year round.

It takes about 1 h. from the point where the horses are left to reach the summit, but when it is attained the majestic spectacle to be seen from it in fine weather will amply compensate for the fatigue of the ascent. The whole of the sea of Marmora, the Bosphorus, the Dardanelles, on the N.E. the lakes of *Isnik* and *Yeni Shehr*, and the course of the *Sangarius*, on the W. the lake of *Apollonia*, the course of

the *Rhyndacus*, the lake of *Miletopolis* (*Moualitch*), the peninsula of *Cyzicus*, and the chain of Mount *Ida*, will be distinctly visible. On a fine day the domes and minarets of Constantinople can be seen with the aid of a telescope. The night should be passed near the summit, in order that this splendid view may be seen at sunrise. The ascent occupies only 4 or 5 h., and horses are to be hired at the usual rate of 25 piastres per day.



## THE TROAD.

For the traveller who has but little time to spend in Turkey beyond that necessary for seeing Constantinople and the Bosphorus, there is no excursion so easily made, and at the same time so interesting in an antiquarian point of view, as that to the Troad. In the course of six or seven days he can visit the sites of Old and New Troy, the extensive ruins of Alexandria Troas, and Assos, the excavated temple of Apollo Smintheus, and make the ascent of Mount Ida. If he has a longer period to devote to the tour, he may, with the aid of the excellent chart published by the Admiralty (in which every mound, water-course, and ruin is laid down), amuse himself by speculations on that much-disputed point, the site of the city of Troy, and, with Lord Derby's Homer as his companion, realise all the operations of the Trojan war.

If he has but three days at his disposal, he can visit Troy, spend a day in the plains, and return to the Dardanelles; or, if he is bound for Smyrna, cross to Tenedos from Gheykli Scala, and catch the Austrian steamer from Constantinople, which touches there every Thursday morning.

Spring or late autumn are the best times for the trip, as in summer and early autumn the malaria from the marshy plains causes much intermittent fever. After the middle of November, however, the rains generally commence, and the streams from the mountains become so much swollen, that travelling is impracticable.

The best point for commencing the tour of the Troad is the town of the Dardanelles, *Chanak Kalesi*, which can be reached from Constantinople in 14 or 15 hours by the French, Austrian, or occasional English steamers, which generally leave for Europe or Syria two or three times

every week—from Smyrna in about the same time.

Travellers from Europe by the Mediterranean can, of course, stop at the Dardanelles on their way to Constantinople.

Formerly the Austrian boats from Smyrna touched at Cape Baba, but as they have lately discontinued doing so, the only other way in which the Troad is accessible by sea, is by caïque, from Tenedos (where the Austrian steamers from Smyrna land passengers), but whether the traveller approaches the Troad from Constantinople or Smyrna, it is best for him to land at Chanak Kalesi, as horses and stores are not often to be procured elsewhere on the coast.

The traveller will do well to lay in a stock of preserved meats at Constantinople, and to take an English saddle and bridle with him, and also a pair of saddle bags and a canteen. A *levinge*, or some other sort of contrivance to keep out the mosquitoes, is also desirable, as those bred in the Trojan plains are rare biters.

A tent is not absolutely necessary, but it will be found very convenient to take one, as the sleeping quarters are not always of the cleanest, and it will afford greater facilities for the exploration of remote spots.

As to the dragoman, since so much of your comfort depends upon this personage, it is important that you should make a good choice. Mr. Abbot, of the Foreign Office, who made this tour of the Troad in 1864, recommends strongly a Greek, *Yorghis* by name, who is to be heard of at Missiris. If you understand Turkish, take only a cavass. Mr. Abbot recommends two who are to be heard of at Chanak Kalesi—Ali, from Behrahm, and Hussein, who rode with two Englishmen from Chanak Kalesi to Smyrna in 1863.

Horses should be taken for the entire route at Chanak Kalesi. They are to be had for 25 piastres a day, including their keep, and the food and pay of the *suruji* who accompanies them. Promise him a *backsheesh*, on condition that he behaves well.

If you intend to spend more than a week in the country, it is advisable to get an introduction to the Pasha of the Dardanelles through your Consul, and to obtain from him a *bouyouroulti*, or order for accommodation in the villages; for although this order is not absolutely necessary, you will find your journey greatly facilitated by it.

*Books.*—The best and most profitable books that can be taken are:—‘*Asie Mineure*,’ by Texier, 8vo, Didot Frères, 1862; Bohn’s edition of Strabo; Leake’s ‘*Plains of Troy*,’ 1 vol., with map; Lord Derby’s translation of the ‘*Iliad*,’ and above all, Tozer’s ‘*Highlands of Turkey*,’ Murray, 1869, which contains the best dissertation on the site of Troy that we ever remember to have read. Other books relating to the Troad that may be studied with advantage at home are:—Boeckh’s ‘*Corpus Inscriptionum Græcarum*,’ ed. 1843, vol. 2, under the headings ‘*Troas*,’ ‘*Assos*,’ &c. Chevalier; Choiseul-Gouffier; ‘*The Plains of Troy*,’ by Mrs. Acland (1834); ‘*A Journal kept in Turkey and Greece*,’ by Nassau W. Senior, with a map of the plains; Lord Carlisle’s ‘*Diary in Turkish and Greek waters*,’ 1854; Texier and Pullan’s ‘*Principal Cities of Asia Minor*,’ Day, 1865.

*Maps.*—The Admiralty Charts of the entrance to the Dardanelles and Plains of Troy, 1840; and of Mitylene, with the Adramyti and Sandarlik, by Capt. Spratt, 1863.

By the Troad is understood the N.W. corner of the province of Mysia, which is bounded on the N.W. by the Hellespont; on the W. by the Ægean Sea; on the S. by the Gulf of Adramyttium; and on the E. by the mountains which border

the valley of the Rhodius. Mount Ida stands at the S.E. angle of this district, and its ramifications extend over the whole of it even to the Hellespont, leaving but few intervening plains. The chief of these is that on which Troy stood.

Through these plains run several rivers, torrents in winter, but in summer almost dry. The chief of these are the Rhodius, in the North; the Scamander (*Mendere*); and the Simois in the centre. Besides these, there are several smaller streams, such as the *Toozla Chai*, the *Dumbrek*, the *Kimer*, and the *Asmak*. Mount Ida itself is clothed almost to the summit with trees of every description; but in general the lower mountains are covered with low brushwood only. The plains are for the most part marshy, but when cultivated are very fertile. A large tract of country bordering the shore of the Ægean Sea is covered with the valonea oak. The mineral riches of the Troad must be considerable, as we know that the ancients worked many silver, copper, and lead mines in various parts of it.

The early history of the Troad has so much of the mythical element in it that it is almost impossible to separate truth from fable. We know that the country was originally peopled by a branch of the great Arvan family—the Pelasgi—who recognised as their chiefs—Scamander, 1614 B.C.; Teucer, 1690; Dardanus, 1568—each the founder of a race which bore his name. The ‘*Iliad*,’ the first book in which the traditions of the country were collected, represents Dardanus as the son of Jupiter. He built the town of Dardania. His grandson Tros built Troy, and removed to it the *palladium* of his grandfather. By the time of Priam, the kingdom of Troy had become so powerful by affiliation with other States, that it was enabled to unite within its walls, for defence against the Greeks, the numerous tribes mentioned by Homer

—the Dardans, the Pelasgi, Ciconians, Pæonians, Paphlagonians, Halizonians, Mysians, Phrygians, Carians, and even

The warlike bands that distant Lycia yields  
Where gulfy Zanthus foams along the fields.

POPE'S *Iliad*, b. ii.

After the fall of Troy the country was colonised by Æolians and other races. The very site of Troy itself was forgotten, and the country is only incidentally mentioned in history as being in the track of the invading armies, which passed from one side of the Hellespont to the other.

The halo which Homer's great poem cast round the city and territory of Troy, however, caused them to be revered in all ages; Alexander the Great visited the tumuli of the Trojan heroes on his passage, and, misled by false tradition, conferred honours on Ilium Novum, under the idea that it stood on the foundations of Old Troy. He also founded on the coast of Troy the extensive city of Alexandria, which flourished under both Greeks and Romans. Constantine the Great entertained at one time the idea of founding the capital of his future empire on the shores of the Hellespont instead of on those of the Bosphorus. 'Having reached a spot which seemed suitable for his purpose, situated between Troas and ancient Ilium, he laid the foundations of a town, and raised a part of the walls to such a height that they can now be seen by those who sail towards the Hellespont; but he soon changed his mind, and betook himself to Byzantium, the position of which struck him with admiration.'

The Troad does not appear to have been of equal importance in the Byzantine period, to judge from the few ruins of that epoch to be met with in it; nor are there many notices in the Byzantine historians or medieval writers respecting it.

The position of Troy itself has al-

ways indeed engaged the attention of scholars, but it was not until the last century that its exact situation was ascertained to be at the *Bali-dagh*, near *Bounarbashi*; and even now the claims of that spot to be the ancient Ilium are much disputed by many men of learning and ability, who have visited the spot and studied the topography of the Troad.

It is not our province to go deeply into the question in these pages; we can but broadly state the facts of the case and our own conclusion derived therefrom, leaving others to form their own deductions from an examination of the localities, Homer in hand.

We may premise by stating, that the balance of authorities is in favour of the *Bounarbashi* site, which is supported by the writings of Le Chevalier, Choiseul-Gouffier, Leake, Texier, Forchhammer, and by a recent traveller of great scholarship and close observation, Mr. Tozer, whose reasoning is so forcible, that we cannot do better than summarise it; at the same time, if the reader wishes to study the question thoroughly, we advise him to refer to Mr. Tozer's volumes.

The requirements of the site, as described in the 'Iliad,' are:—

1. In front of it should flow two rivers for some distance, parallel to one another, then joining their waters and flowing into the Hellespont.

2. It should be lofty, craggy, and very conspicuous.

3. In front of it there should be two fountains, the joint source of one of these rivers.

4. It should be sufficiently far from the sea to allow of the movement of two large armies.

5. It ought to command a view of the entire length of the plain.

6. Behind it there should be a smaller plain.

7. In front there should be a hillock, and, further on, a high tumulus.

Of the three sites which have been

supported by various travellers, viz. *Bounarbashi*, *Hissarlik*, and *Atchi keui*, the first alone fulfils these conditions, and therefore may be regarded as the real site. Against the claim of *Atchi keui* is to be placed the insignificance of its site, the absence of the two rivers in front, and other want of correspondence with the description of the Homeric city.

As to *Hissarlik*, though it has strong reasons in its favour, the following objections are fatal to its claims:—

1. The situation of the rivers (supposing the Dumbrek to be the Simois) is unlike what Homer describes.

2. It is neither very lofty nor has it a craggy acropolis.

3. There are not the sources in front of it.

4. It is too near the sea now, and must have been much nearer in Homer's time, for the land is gradually encroaching on the sea on this coast. Ephesus and Miletus, once near, are now several miles from the shore.

5. The smaller plain is wanting.

6. The tumulus, used as a look-out place, does not exist.

Still this site has many supporters; one of them, Dr. Schlieman, has lately (1870) endeavoured to prove his theory by excavation at *Hissarlik*, and has discovered massive Greek foundations, to which he has given the name of the Palace of Priam. Another, Mr. Frank Calvert, the American Consul at the Dardanelles, has a claim to be heard, as one who has long resided in the Troad, and has made various excavations there. He says:—

‘Although the appellation of *New Troy* applied to this city would seem to preclude its claims to being considered the site of *Old Troy* (or the Homeric Ilium), such is not the case, for, in ancient times, it was known universally by the name of Ilium, which it retained even to the dark ages. Strabo and Demetrius

were the only ancient authors who expressed any doubts as to the identity of the Ilium existing in their times, with the “city of Priam.” The occasional obscurity of Strabo's style, and the imperfect knowledge, until recently, of the real topography of the Troad, gave rise to the celebrated controversy amongst the learned in modern times. The erroneous theory of Le Chevalier as to Ballidagh, near Bounarbashi, being the site of the Homeric Ilium, and the rivulet near it the Scamander, obtained most enthusiastic support, as supposed to agree with the text of Homer, although it differed from the opinions of all the ancient world, and rejected those of Strabo and Demetrius as to its being elsewhere.

‘We may remark that the present topography of the country seems to correspond with that described by Homer, and is reconcilable with *Hissarlik* being the site of Old Troy, on the supposition that, during the lapse of so many centuries, some encroachment of the land between Koomkalé and Intépé has taken place, and that the “cold and hot springs” have disappeared. The course of the Scamander does not appear to have been altered.’

We have, however, explained why *Hissarlik* cannot be considered the real site. The *Bali-dagh*, near Bounarbashi, however, fulfils the requirements in every respect. The Simois and Scamander unite their streams before it, after flowing parallel for some distance. In front of it are two remarkable springs, those called the *Kirk Geuz*, near the village of Bounarbashi. The site of the city stands high above the plains, and that of the citadel is on a rocky eminence, still higher, from which the whole plain is discovered. It is more than seven miles from *Koum Kaleh*, where was the *Naustathmos*, so that there would have been ample space for the manœuvring of the Greek and Trojan armies. Behind it, near *Arablar*, is a small plain, the *Ileian*; in front

of it stands the mound of *Æsyetes*; and, further on, that of *Ilus*. Thus there is no single feature in the landscape wanting; and when there is so perfect a correspondence on the main points, it is invidious to cavil about minor things—such as the equal temperature of the two sources—the impossibility of a chariot making the circuit of the *Bali-dagh* (several good critics translate *ἄεθλ* as ‘near,’ not ‘round,’) so we, from our own observation of the site, consider, with Mr. Tozer, that the site of ancient Troy is unquestionably at *Bali-dagh*, and we consider his summing up in its favour so conclusive that we give it in full.

‘No one who stands on the summit of the *Bali-dagh* can fail to be impressed with the magnificence of the position, and its suitableness for the site of a great ancient city—you feel at once that it commands the plain. Indeed, a person accustomed to observe the situation of Hellenic cities would at once fix on this as far more likely to have recommended itself to the old inhabitants of the country than any other in the neighbourhood. It combines all the requisites they were accustomed to look for. And, in addition to this, it fulfils, in the most material points, the conditions that are required for the site of Troy. The area on the summit, with its precipices, represents the “lofty beetling” citadel; below this, the northern slopes afford ample space for an extensive city, reaching as far as *Bounarbashi*, where the Scæan gates would stand; the neighbouring fountains were those that were believed to well up from the *Scamander*, which flowed on the opposite side of the hill. The river which is thus formed, and which skirts the western side of the plain, is the *Simois*, which, from its community of origin with the *Scamander*, is rightly called its brother; while the greater stream, which runs parallel to it for some distance, and formerly received the tribute of its waters, passes on towards the naval station of the Greeks on the Helles-

pont. The tumulus of *Æsyetes*, the look-out station of the Trojans, is recognised in the *Ujek Tepe*, in the direction of *Besika Bay*, which commands such an extensive prospect that an English traveller (*Dr. Accland*), when wishing to take a panoramic view of the plain and its environs, selected it as the best point of view; and from its position in the neighbourhood of the *Simois*, it is probable that it also bore the name of *Callicolone*.’

Amongst the more recent travellers who have visited the Troad, we may enumerate—Mr. Frank Calvert, Mr. Abbot, Mr. Stepney, and Mr. Mitford, of the Foreign Office. These gentlemen have obligingly communicated to us their notes, and upon them several of the following routes are founded.

As Mr. Abbot’s route is very comprehensive, we give it as it stands. He remarks:—

‘Where there is so much to be seen, and where the objects to be seen are so close together, the traveller cannot calculate, and does not wish to calculate, on rushing over the country at a hunting pace. It must be remembered, that in traversing this country the geographical ideas of the visitor and of the native are quite distinct: the former cares nothing for the modern villages, the names of which are only an incumbrance to him, while the latter knows nothing of, and cares nothing for, the places which the former has come to see.

‘The plains of Troy may be roughly said to be in the form of a semi-circle, with the *Mendere* running through the centre of it. The object, therefore, of the traveller, is to visit, as far as practicable, first, the objects of interest on the E. bank (that nearest the *Dardanelles*), and then those on the W., *Bounarbashi*, the alleged site of Troy, being on the E. bank. This would be easy enough, were it not for the difficulty experienced with regard to the streams to be crossed, the fords of which are



passable or not, according to the season and the weather.

'I give the route which we took in 1864, with the time occupied between each halting station. I do not recommend this as the best route, but only as a guide for judging the distances and nature of the ground. Our horses were not good ones, but, on the other hand, they were not heavily loaded.

	hrs. m.
'Dardanelles to Renkeui	3 15
Renkeui to Hallileli . .	1 20
Hallileli to Hissarlik (Novum Ilium) . . .	1 10
Novum Ilium to Tomb of Ajax, by Achilleum .	1 0
Tomb of Ajax to Tomb of Achilles and Patro- clus, near Sigeum (Yeni Shehr) . . . . .	1 0
Yeni Shehr to Yeni Keui . . . . .	1 0

'Good accommodation at Yeni Keui. The chief of the village (a Greek) speaks Italian, and is very intelligent.

	hrs. m.
'Yeni Keui to Yerkassi .	0 45
Yerkassi to Ujek Tepe .	0 45
Ujek Tepe to Forty Springs (Kirk Geuz) .	1 0
Kirk Geuz to Bounar- bashi . . . . .	0 10
Bounarbashi to Bali-dagh (the Pergamus of Troy)	0 20
Bali-dagh to Gheykli . .	2 15

'Good accommodation at Gheykli, in the house of a Turkish official; an Armenian resident here, Makrovitch, speaks Italian.

	hrs. m.
'Gheykli to the Stadium of Alexandria Troas (Iki Stamboul) . . . . .	1 30
Stadium to harbour . .	0 15
Harbour to arched ruins	0 20
Arched ruins to Kutchuk Ali Ovasi . . . . .	2 30

'Fair accommodation at Kutchuk

Ali Ovasi, a Turkish village, in the house of the Mollah, a young man who was civil and obliging.

	hrs. m.
'Kutchuk Ali Ovasi to top of Chigri Dag . . .	1 30
Chigri Dag to Kusalir .	1 0
Kusalir to Aivajik . . .	3 30

'Indifferent accommodation at Aivajik, in the house of a Greek woman, outside the village.

	hrs. m.
'Aivajik to Aydereh river	0 20
River difficult to cross after rain.	
Aydereh river to Mer- kaple . . . . .	0 30
Merkaple to Helesbahr .	0 50
Helesbahr to Pasha Keui	1 15
Pasha Keui to Behrahm (Assos) . . . . .	1 0

'No accommodation to be got at Assos. From Behrahm the traveller can return to the Dardanelles in three days, or, with good horses, in two, if the floods are not out, sleeping at Ineh, crossing the Menderes by the bridge there, and visiting the upper right bank of the river, above Bounarbashi, and returning by *Atchikeui* (Patak) to Hallileli and the Dardanelles.

#### OBJECTS TO BE NOTICED IN THE TROAD.

'*Trade and Agriculture.*—The principal articles of produce are:—

'*Valonea.*—The acorn cups of the valonea oak (*Quercus Ægilops*) which is indigenous to this district. They are exported principally to France, for dyeing leather. Average price in London market 14*l.* per ton.

'*Tobacco.*—Good and cheap, grown in the hill country.

'*Indian corn and rice.*—The latter planted in the swampy grounds at the mouth of the Menderes.

'*Cotton*.—The planting of cotton here has been attended with considerable success, and is remarkable for the success which has attended the introduction of the New Orleans seed. A report I wrote on the subject was published by the Cotton Supply Association.

'*Oysters*.—There is a considerable trade to Marseilles by the Messageries steamers in oysters. The best are said to come from Abydos. The price, I was told, was 10 piastres the 100.

'*Bullock carts*.—It may be interesting to notice, that the same clumsy carts, wheel and axle turning together, are used in Portugal, where a similar reason is given for the peasants preferring a creaking wheel, viz. that the bullocks like, and won't do their work without it.

#### TUMULI.

'I was struck by the fact that the tumuli of the plains of Troy are exact counterparts of the tumuli said to be the tombs of Oden or Woden, Friga, and Thor, at Old Upsala, in Sweden. The account given by Chevalier of the opening of the tumulus of Achilles is similar, in every respect, to that of the opening of the tumulus of Odin. In the latter were found a bronze chaldron, containing some oriental-looking ornaments and some bones, which, strangely enough, proved to be those of a woman. The bronze vessel, with its contents, are preserved in the museum at Stockholm.

'*Minerals*.—The Troad was formerly rich in minerals. I believe only one mine, that near Chigri (silver and lead), has been worked in modern times. It would be very

interesting for a scientific explorer to examine the old workings. Many of the names of places, as Heles bakr, indicate mineral veins. There is also a discovery to be made here on a point which has puzzled modern mineralogists, namely, the composition of the metal orichalcum. Strabo thus speaks of it, "*Geograph.*," lib. xiii. c. 1, after referring to Andeira Pionia, and Gargaris, as the country of the Leleges, he says,—“There is a stone in the neighbourhood of Andeira which, being burnt, becomes iron, and then being heated in the furnace with a certain earth, deposits (*ἀποστρέφει*) zinc (?) (*ψευδάργυρον*), which, having copper added to it, becomes what is called a mixed metal, which some persons name orichalcum (zinc?); is also found near Tmolus.” The meaning of this passage, the literal rendering of which is contrary to the laws of chemistry, is obscure. Some light would no doubt be thrown on it by a scientific exploration of the Andeira mines: first of all, of course, finding out where Andeira is. For further information respecting this metal orichalcum, and its supposed constituents, see Dr. Percy's "*Metallurgy and Metals*."

'*Geology*.—The geology would also be well worth careful study, especially that of Chigri and its neighbourhood.'

## THE TROAD.—ROUTES.

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## ROUTE I.

## CHANAK KALESI TO THE PLAINS OF TROY AND BOUNARBASHI (OLD TROY) 9 TO 10 HOURS.

	hrs. min.
Guelmez . . . . .	3 0
Hallileli . . . . .	2 0
Hissarlik . . . . .	1 10
Chiblah . . . . .	0 30
Atchi Keui (Patak). . . . .	1 30
Bounarbashi . . . . .	1 0

We give this route for the benefit of those who have only time to visit the plains of Troy, for which three days will be sufficient. Go by way of *Renkeui*—*Koum Keui*, or *Hallileli Keui*, to *Hissarlik* (near which are the ruins of New Troy), *Chiblah*, and *Atchikeui*. Return by *Atchi Keui* and *Dumbrek Keui*.

CHANAK KALESI (Pottery Castle).—A town of 7,000 inhabitants, the residence of a civil and a military Pasha, and of a British and other vice-consuls. There are telegraphs and post-offices. After Constantinople, this small town is in more constant communication with Europe than any other place in Turkey. Situated in the narrowest part of the great channel between the Mediterranean and the Sea of Marmora, as a sort of advanced post to Stamboul, it is visited almost every day by vessels of one nationality or another, which are compelled to stop here to show their firmans. Consequently, it has opportunities of carrying on a

considerable trade in wine and pottery, the chief products of the place. The houses painted in various colours, and the flags of the consuls, give the long line of edifices which borders the sea shore a very gay and lively aspect. The enormous brass guns in the castle are worth a visit; they throw stone shot of several hundred-weight. The Chimartik is a promenade by the side of the river Rhodius, shaded by numerous plane trees, and is a highly picturesque spot. There is a locanda near the scala, but the accommodation is inferior, and we should advise travellers to go provided with letters to their Consuls or to resident merchants. Mr. Frank Calvert, the American Consul, to whom we are indebted for some of the following routes, is a great authority on the local antiquities, and would no doubt give all travellers, who are properly introduced, any information they may require before going into the interior. His collection of coins and other antiquities is well worth a visit. Mr. Abbot, who made the tour of the Troad in 1864, recommends two cavasses, Ali and Hussein, who are to be met with at the Dardanelles, as guides. Horses may be obtained here for the entire tour, at the rate of 25 piastres per day each, including their keep, and the pay and food of the suruji who accompanies them.

The route, which lies by the shore of the Dardanelles, and which is enlivened by the passing vessels, at I

hour's distance from the town ascends a slight eminence upon which stood Dardanus—a city formerly called Teucris, and older than Ilium itself. The Mal Tepeh, a small truncated hill rising on the extremity of a spur of land, and stretching out into the low flat promontory of Barber's Point, marks the site of the ancient Acropolis, and foundations may be traced round it on all sides. This town, an Æolian settlement, was never a place of importance. It was here Cornelius Sylla, the Roman General, and Mithridates, surnamed Eupator, terminated the war by a treaty of peace. A short distance from Dardanus is a farm-house, where also a treaty of peace was concluded between Great Britain and Turkey in the present century. The Romans made it a free city, on account of their own supposed descent from the Trojans. Its autonomous coins are rare, but the Imperial coins common.

Half a mile before reaching Renkeui is the site of Ophrynum, deriving its name from *ὄφρυς*, as it is literally on the brow of the hill, where was a grove sacred to Hector. A few traces of the Acropolis walls are visible, as also foundations of houses, all the way down the hill as far as the Hellespont, where a semi-circular mole under water can be seen on a calm day. There are autonomous coins of this town also, but no imperial coins.

Near *Guelmez*, or Renkeui, 1 hour, we see several corrugated iron houses, once forming part of the hospital established here during the Crimean war, and we leave on the left the village of *Guelmez*, also called Renkeui, standing on an eminence.

*Rhatum* stood at *Palæokastron*,  $\frac{1}{2}$  hour beyond *Guelmez*. Here some few ruins of the acropolis may be seen; a little beyond this spot the road turns to the left, leaving the sea shore, and crossing the *Derwent Dag*, passes through the village of *Hallileli*, 2 hours, in the walls of the cemetery, of which there are many

ancient fragments. Thence to *Chiblak*, 1 hour.

Or, if time is no object, the coast road may be followed to a tumulus known as the *Tomb of Ajax*. An opening in the side of the mound conducts into the interior, which is found to have a double vault; on the top of the tumulus are ruins of the heroön of Ajax, which was restored in Roman times. From this point turn to the right to *Koum Keui* ( $\frac{3}{4}$ -hour) crossing the *Dumbrek Chai* by a bridge ( $\frac{1}{2}$ -hour.) Beyond *Koum Keui*, which is an insignificant village, a marshy plain is traversed, in which is a dry ditch called the *Common Tomb of the Greeks*, dug for the reception of the bodies of those who fell in the first battle. Two miles further is the hill upon which stood *Ilium Novum* (*Hissarlik*), and  $\frac{1}{2}$ -hour beyond the village of *Chiblak*.

*Ilium Novum* (*Hissarlik*)  $\frac{1}{2}$  m. from *Chiblak*, was founded by an Æolian colony long after the Trojan war. It was embellished by Alexander the Great, Lysimachus, and the Cæsars, who believed it to be the site of Old Troy. Under the Byzantine emperors it fell into decay, but did not then entirely perish, as it appears that when *Suleiman* halted here in 1357, before crossing the Hellespont, he found still some fine edifices standing.

It was built upon a steep hill, about 70 ft. above the marshes formed by the junction of the *Dumbrek Chai* and the *Kemer Soui*.

There are still remains of the city walls, and an isolated hillock seems to have been the site of the Temple of *Minerva*.

Excavations have been made on this spot by Dr. Schlieman, who, in the spring of 1870, sent full reports to the German papers on the subject. He maintains that this little hill is the site of the Pergamus and of the temple where the Trojan women implored the assistance of *Athena*. Digging on the S. and W. of the hill, he came upon Cyclopean walls and layers of dust and ashes, amongst which

were bones of men, bears' tusks, and earthen vessels. He found also a few coins of the Roman emperors, and one or two images in clay. Upon the site of the Temple of Minerva he dug up several round pieces of terracotta, each pierced with two holes, resembling primitive lamps, which he thinks were intended as offerings to the goddess.

In the walls of the village of *Chiblak* are many fragments of Roman buildings, probably brought from *Ilium Novum*. Continuing towards the south, the road passes near an oval barrow, near a Turkish cemetery, the *Tomb of Æsyetes*, the father of Antenor. This tomb is celebrated in the 'Iliad,' as being the spot from which Polites, the son of Priam, watched the Greeks in their entrenchments.

To the E. of the tumulus are the ruins of a temple, possibly that of *Venus*, consisting of a few frustra of columns and some portions of walls half buried.

*Atchi Keui*, or *Patak*,  $1\frac{1}{2}$  hour from *Chiblak*.—A deserted village on an eminence, now occupied by a large Chiflik, where tolerable quarters can be obtained for the night. (Mr. Pullan was hospitably entertained here by the intendant of the Chiflik, in 1858.) This place is considered by some to be *Callicolone*, whence *Mars* and *Apollo*, the protectors of Troy, watched the operations of the rival armies. But it is most probably the site of the *Iliensium pagus*.

The road to *Bounarbashi*, which is 1 m. distant, leads near two tumuli. The largest of these is a truncated cone 30 ft. high and about 100 ft. diameter at the base. It is called *Khana Tepe*, and is supposed to be the tomb of *Troilus*, son of *Priam*. The other, *Asarlik Tepe*, is said to be that of *Rhoetus*, King of Thrace. Half an hour after passing the tumuli, the river *Thymbraeus* is crossed, and shortly afterwards the *Simois* is forded. The Temple of *Apollo*

*Thymbraeus*, where *Achilles* was smitten by the arrow of *Paris*, stood at the confluence of these rivers, but no trace of it is to be seen.

*Bounarbashi*, 1 hour.—A small Turkish village, where only indifferent accommodation can be obtained. It lies at the foot of a gentle ascent which terminates in an elevated plateau, the *Pergamus* of Troy.

*Troy (Ilium, —Ilium Vetus)*, as far as we can trace its history amidst the myths by which it has been surrounded by the Greek and Roman poets, was founded by *Tros*, 1462 B.C. He was succeeded by *Ilus*, 1402, and *Laomedon*, 1347, under whom the walls were constructed. It then fell into the hands of *Priam*, 1314. The history of the Trojan war is known to all the world. The fall of *Troy*, according to the chronology of *Herodotus*, was in 1270; according to the inscription from *Paros*, in 1209; and after *Erato-sthenes*, in 1184 B.C.

Some authors, and amongst others *Von Hahn*, whose opinion is of great value, as he excavated on the spot, and has thoroughly studied the topography of the site, believe that the origin of the story of *Troy* is mythical, though the descriptions in the 'Iliad' are derived from the *Troad* itself. He considers that the *Aryan* myths were embodied by *Homer* in his account of the Trojan war, and that the plains and the *Pergamus* of *Troy* were chosen by him as the scenes for the representation of this grand drama. *Mr. Hyde Clarke* also, in a paper on the *Præ-Hellenic* inhabitants of *Asia Minor*, states that the topographical names of *Troas*, *Ilium*, *Pergamus*, *Scamander*, &c., are peculiarly *Iberian*; and as he identifies the *præ-Hellenic* nomenclature in *Western Asia Minor* as *Iberian*, he suggests that the *Homeric* poems represent the great contest in which the native sovereignty was overcome by the invading *Hellenes*.

*Mr. Frank Calvert* considers this to be the site of *Gergithus*, as he has

found several coins of that city on the spot. But, as Mr. Tozer suggests, it is quite possible that Gergithus was the Greek city which replaced the more ancient one. Gergithus was handed over to the people of New Ilium, 188 B.C.

None of these theories invalidate the supposition that the author or authors of the 'Iliad' formed his or their descriptions from exact observations of the site at Bounarbashi, which fulfils exactly all the conditions required for the background of the picture of the great contest.

To reach the Pergamus ascend the rising ground S.E. of the village towards a barrow which is visible from it. This tumulus will be found to be one of three standing near one another. The first is composed of small stones, and measures twenty paces from top to bottom. This goes by the name of the *Tomb of Hector*, but without reason, for the city must have extended far beyond this point, and Homer relates that Hector was buried without the walls. The second tumulus is the largest: it has been excavated by Mr. Frank Calvert who carried a shaft through it, and discovered in the centre a square structure built of irregular masonry measuring about 14 ft. by 12, apparently the base of an altar or shrine. The third, which is smaller than the other two, and flat on the top, has the appearance of a mere mound of heaped earth. The view from the tomb of Hector is more extensive than from any other spot. It embraces the whole plain of Troy to the sea, which is 7 m. distant; the European shore of the Hellespont; Imbros, with the peak of Samothrace beyond it; Tenedos and Lemnos. The serpentine course of the *Mendere*, and the line of the Bounarbashi river, can be traced till their waters mingle and flow towards the sea.

Further to the south the ridge is crossed by a low mound which appears to mark the line of a wall; beyond this, the ridge contracts to

a narrow neck, and a short steep ascent leads to the site of the acropolis, which is bounded by precipices 400 ft. deep on three sides. At the foot of these rocks winds the river *Mendere*.

On the opposite side of the river rise high mountainous banks, intersected by deep valleys.

In the spring of 1864 important excavations were made on the acropolis by Von Hahn, the Austrian Consul at Syra, an indefatigable explorer of the antiquities of Turkey. He traced the line of the outer walls throughout their whole circuit, except on the southern side, where the natural defences of the position rendered them unnecessary. At the western extremity of the area he discovered a bastion and a gateway, constructed, like those at Assos, on the principle of the horizontal arch. The older portions of the walls (those on the north) were of Cyclopean masonry, and point to a period of the highest antiquity. He has published an account of these excavations, dedicated to the accomplished historian, Mr. Finlay, under the title of 'Ausgrabungen auf der Homerischen Pergamos.'

Mr. F. Calvert discovered the ancient Necropolis outside the walls of the Pergamus. The tombs consisted of large earthen jars, *πίθοι*, which contained unburnt bones. He considers them to be of a later period than the heroic age. Those he examined contained fragments of black glazed pottery.

Within ten minutes' walk of Bounarbashi are the springs called by the Turks *Kirk Geuz* (forty eyes); they issue from a conglomerate, and after watering several gardens in the vicinity, swell into a small stream, which is conducted by an artificial channel to turn some flour-mills, and finally falls into the *Ægean*, at Beshika Bay, where the English and French fleets lay at anchor in 1853.

There are two distinct sources, about a quarter of a mile apart, each con-

sisting of several springs. According to Choiseul-Gouffier, these are the sources of the Simois, but recent observations have proved that they are both of the same temperature.

So Hector flying from his keen pursuit,  
Beneath the walls his active sinews plies.

Along the public road, until they reach'd  
The fairly flowing fount, whence issued forth

From double source Scamander's eddying  
streams ;

One with hot current flows, and from beneath,

As from a furnace, clouds of steam arise,  
'Mid summer's heats ; the other rises cold  
As hail or snow, or coated crystallis'd.

Beside the fountains stood the washing-  
troughs

Of well-wrought stone, where erst the wives  
of Troy,

And daughters fair, their choicest garments  
wash'd

In peaceful times, ere came the sons of  
Greece.

LORD DERBY'S *Iliad*, Book xxii.

Above the second spring, an elevation occupied by a Mussulman cemetery is the site of the Tomb of Myrina.

A road leads by these springs on the right bank of the *Mendere* to *Koum Kaleh* (2 hrs.), passing along the foot of the *Throsmos*—one of the ramifications of Mount Ida, forming the southern boundary of the plain of Troy. The village of *Ujek* is seen on the hill to the left, and near it stands the highest tumulus in the Troad, the Tomb of Ilus, son of Tros. It is more than 60 ft. high, and stands also on a natural mound. The Trojan army encamped on the *Throsmos* the night before recommencing the attack on the Grecian camp.—*Il.* b. x.

From Bounarbashi the traveller, if he is bound for Smyrna, and does not wish to return to *Chanak Kalesi*, may go to Tenedos, and meet the Austrian steamer from Constantinople to Smyrna—which touches there every Thursday morning—by way of *Gheykli scala* (3½ hrs.), passing through *Gheykli* village, where he can obtain information or lodging from the Turkish quarantine officer

stationed there. A boat from the *scala* can cross to Tenedos in 1 hour with a favourable wind. Or he may proceed to Alexandria Troas (*Eski Stamboul*) from *Gheykli* in 1 hour.

Ineh may be reached through *Aralar* and the *Ileian* plain by a picturesque road in 3 hours.—See Rte. VI.

## ROUTE II.

CHANAK KALESI TO ALEXANDRIA TROAS  
(ESKI STAMBOUL) BY KOUM KALEH.

	hrs.
Koum Kaleh . . . . .	5
Yeni Shehr . . . . .	¾
Yeni Keui . . . . .	1½
Talian Keui . . . . .	3
Eski Stamboul . . . . .	½

Start in the afternoon, and stop for the night at Yeni Shehr, where quarters can be found in the house of a Greek priest.

Follow the coast to the *Tomb of Ajax* (see Rte. I.) ; between this point and *Koum Kaleh* (1 hr.), four bridges spanning the *Mendere* and branches of the *Kalifatli Asmak* have to be crossed. The sterile tract of land between these various streams occupies the place of the gulf on the

shores of which the vessels of the Greeks were drawn up. The troops of Achilles were encamped near the *Mendere*, those of Ajax at the foot of Cape Rhætum, and on the plain between the two, those of Agamemnon and Ulysses.

*Koum Kaleh* (Sand Castle) is a neat town with wide streets, a bazaar, and two mosques. It derives its name from the fort, which is one of the two erected by Sultan Suleiman in 1659, to guard the entrance of the Dardanelles.

From *Koum Kaleh* the road leads through gardens and vineyards; and in about  $\frac{1}{2}$ -an-hour two tumuli, those of Achilles and Patroclus, are passed—perhaps the second is that of Antilochus, as it would appear that the ashes of Achilles and Patroclus were deposited in the same tomb. Their mound is described by Homer as being a landmark for sailors passing the headland. Now the circular base only of the Tomb of Achilles remains, and it serves as a Mussulman cemetery. The other mound is overgrown with grass, and seems to have been undisturbed.

The tomb of Achilles was much venerated in ancient times, and a small town, to accommodate pilgrims, seems to have sprung up near it, under the name of the Achilleum. Alexander the Great visited the spot B.C. 334, and placed chaplets on the tomb. Julius Cæsar and Germanicus also visited it. There is said also to have been a temple dedicated to Achilles, but no traces of it remain.

A third tumulus existed to the right, on the slope of the hill leading to *Yeni Shehr*. What remains of it is enclosed in a graveyard. Choiseul-Gouffier, who made excavations in it, considered it as the tomb raised by Caracalla to his favourite Festus.

*Yeni Shehr* (Sigæum), also called *Giaour Keui*, is situated on a high headland on the border of the sea. It is known amongst English sailors as Janissary Point, a corruption of *Yeni Shehr*, and is identified by them

by the row of windmills standing near it, which are conspicuous objects from the sea.

The town of Sigæum was said to have been an Æolian colony, founded by Archæanax of Mytilene, who used the stones of old Troy for its construction. The Athenians expelled the Mytileneans, and a war sprung up in which Pittakus, of Mytilene, one of the Seven Sages, slew Phrynon, the Athenian leader. The poet Alcæus was engaged in this war. At length the matter was referred to Periander of Corinth, who decided in favour of Athens. From this time the Pisis-tratidæ possessed Sigæum. After the overthrow of the Persian kingdom, Sigæum was destroyed by the people of Ilium Novum. There is a church built upon the ruins of a Temple of Minerva, of which some traces may be found in the marble fragments in the vicinity.

Sigæum is famous for the fact that two celebrated inscriptions were found here, one by Mr. E.W. Montagu, in 1708, and another in Boustrophedon character, by Pococke.

Near the Sigæan promontory there is a fine view of the Trojan plain with the distant Pergamus, and also of the nearer site of Ilium Novum, on the side of a hill about three miles distant. The prospect on the S.E. is bounded by the peak of Mount Ida.

From *Yeni Shehr* the road proceeds on a high beach, commanding a fine panoramic view, past the church of St. Demetrius,—a high oval barrow without a name, then the church of St. Athanasius, and the *Trench of Hercules and the Trojans*, called so from the tradition that Hercules here formed an entrenchment in order to repulse the pirate Ceton.

*Yeni Keui* (New Town),  $1\frac{1}{2}$  hr., a village with a population of about 2,000. Good quarters are to be found here in the house of a Greek. The chief man of the village speaks Italian. Several vineyards and mulberry trees border the road.

Half-an-hour after leaving *Yeni*



*Keui*, at a spot called *Palæo Kastro*, on the right, are the ruins of *Agamia*, built in memory of Hesione, daughter of Laomedon, and the young girls of Troy who were exposed on the shore to the violence of the pirate Ceton, who was incited by Neptune. Hercules, however, arrived in time, and rescued Hesione.

Beyond this spot traces are passed of a bath, and well, built by Alexander the Great with stones brought from Troy, and shortly afterwards the canal which joined the Scamander to the sea,

Beyond, the road passes through a tract of country partly cultivated and partly covered with valonea oak, and then crosses (2½ hrs.) the *Sud'u Sou* by a ford, and leads by a tumulus without a name to the hamlet of Talian (½ hr.), consisting of three or four houses, inhabited by Greeks.

In twenty minutes, or half-an-hour, the traveller can reach the centre of the ruins of *Eski Stamboul*, ancient Alexandria Troas.

*Alexandria Troas* or *Eski Stamboul*, lies on the coast, at the eastern end of the plain of Troy, nearly opposite Tenedos. It was Alexander the Great who chose the site, and Antigonus who carried out the buildings. Hence, for some time, it was called Antigoneia. Afterwards it was known as *Alexandreia* and *Alexandria Troas*. *Alexandria* was peopled by the *Ke-brenians* and the *Skepsians*.

It was improved by Lysimachus, king of Thrace. On the coins of the place it is called both *Alexandria* and *Antigoneia*. It was a flourishing place in the time of the Romans, and had received a Roman colony in the reign of Augustus. St. Paul was twice at Troas. On the first occasion (Acts xvi. 8) he came down through Mysia. A vision appeared to him at Troas, calling him to Macedonia, for which country he took ship, or boat, from Troas. On the second occasion, on his return from Greece, a large body of missionaries was sent on before to Troas, and there he

met them, residing for seven days. While preaching there he restored to life Eutychus, who had fallen from a height in his sleep. The missionaries went on by boat, but St. Paul walked on by land to Assos.

As the ruins cover a great extent of ground,—the walls of the town being six miles in circumference,—and as they are in a great measure concealed by a forest of oak trees, it is a good plan to take a peasant from *Talian* as a guide. The largest mass of ruins is about a mile from the sea; it is called *Bal Serai* (Honey Palace), and appears to have been a gymnasium, with baths attached to it. There is a large arcade on the side nearest the sea; beyond this, a grand hall, about 300 ft. long by 100 ft. wide, running the full length of the edifice. It has pilasters at the sides, in front of which probably were columns; from these the vaulting rose. In the centre of the building were four square apartments, enriched with marble columns and cornices. An aqueduct joins the building at the N.E. angle. To the S. are the remains of a Doric temple, and near it the basement of another temple. On the side of a hill between the two are traces of the theatre; the seats are still partly visible. To the W. an immense platform, supported on arches, marks the site of another temple or other large public edifice. The port had two basins, and the remains of two moles are still to be seen. On the bank are two enormous columns, about 30 ft. long. One of them was broken in three pieces, when Mahomet IV. tried to transport it to Constantinople to place it in the Valide Mosque.

The walls of the city can be traced for almost their entire circuit; they were of great thickness, and had towers at intervals.

Three miles from Alexandria Troas, in a valley to the S.E., are the hot springs called *Ligia*. The road to them leads past numerous vaulted

tombs, and must have been a *via sacra*; in an hour the bath is reached. It consists of a rude hut erected over the springs. The water is saline and ferruginous, and its temperature high. It is esteemed for rheumatic and cutaneous affections, and the baths are much frequented during the summer months. Other springs rise in the bed of the small torrent, which flow past, and mud baths are sometimes taken for the more acute forms of disease. Foundations of ancient baths are to be traced in the immediate neighbourhood.

## ROUTE III.

FROM ALEXANDRIA TROAS TO BAIRAMITCH AND KURSHUNLU TEPE.

	hrs.
Ineh . . . . .	2½
Bairamitch . . . . .	4
Kurshunlu Tepe . . . . .	2½

Taken from Mr. Pullan's notes of his route in 1866.

Make for *Kemali Keui*,  $\frac{3}{4}$  hour, through an upland country, covered with valonea oaks. From this point a village on the right is seen, containing a large modern building, conspicuous from a distance. This is a store-house for valonea, in the village of Iki Stamboul—erected by a rich Armenian from Smyrna, to whom the land in this neighbourhood belongs. Beyond is seen a precipitous rock, with Hellenic ruins on its summit, called Chigri-dagh, and supposed by some to be the ancient Cenchraea, but by Mr. Frank Calvert to be Neandreia. He says: 'Neandreia, according to Cedrenus, is said to have been pillaged by Diomedes during the Trojan war. This

ancient stronghold stands on a rocky grey granite hill, of great natural strength and of an oblong form. The walls, which are very perfect, run along the crest of the hill, taking advantage of all the natural indentations. The length of the fortress is about 1,900 paces, its breadth 520. At intervals are eight gateways with monolithic lintels and jambs, some of which are defended by flanking towers and abutments. Within the circuit of the walls are the remains of houses. There are no traces of inscriptions anywhere, and, except in one gateway, no sculptural ornaments are to be found. The whole of the fortifications are built with vast blocks of granite without cement, showing different styles and epochs of architecture, the rectangular and polygonal predominating. The causeways on the northern slope are constructed of still huger masses of unhewn stone, and they may be assigned to the same epoch as Tiryns and Mycenæ. The causeway on the eastern slope is insignificant in its construction, and leads down to Eski (or old) Skupchu. This village undoubtedly derives its name from the ancient site on Chigri-dagh. The inhabitants of Neandreia were transferred to Alexandria Troas by Antigonus, and, as Demetrius of Scepsis says, the name of Paloescepsis was applied to many other towns besides the one situated on the *Æsepus*, it is to be inferred Neandreia, having been already deserted several centuries previous to the age in which this geographer flourished, its considerable remains suggested the application of the name. The designation of stronghold applied to Neandreia, and its precise position in the interior, of 130 stadia from Ilium, and above Hamaxitus, so well accords with the description given by Demetrius, that it is impossible to suppose him to have been mistaken. Whilst in the neighbourhood of Chigri-dagh, the quarries near the village of Cotechali Ovasi are well worthy of a visit.

Seven columns cut out of the granite rocks, which rise here in picturesque form, are to be seen in the quarries. These immense columns are, in form and measurement, precisely similar to the one which lies in the road, and also to that lying on the beach at Alexandria Troas. They measure 38 ft. 6 in. long; the diameter at the top is 4 ft. 6 in., and at the base 5 ft. 6 in. These columns are the longest in the East, with the exception of the one at Alexandria in Egypt, and which they much resemble.

It is well worth while to diverge from the road for the purpose of making the ascent (1 hr.). The inclined road to the summit is on the E. side. From *Kemali* to *Hissar Halane*,  $\frac{1}{2}$  hr. Here the ridge is reached from which the road descends into the plain of the *Mendere*. *Ineh* is not visible from this point, but after half-an-hour's winding descent it is descended to the left in the plain at the foot of Mount *Kara Dagh*, and a fine view of the outer plain, intersected by the *Mendere*, as far as Mount *Ida*, is obtained. In rainy weather, the approach to *Ineh* from this side is difficult, as the *Mendere*, which is dry in summer, becomes a torrent, and overflows its banks to some distance from the bridge which leads into the town.

*Ineh*, 1 hr., a town of 200 houses; 150 Turkish, 50 Greek, and a few Armenian families, and the residences of a *Mudir*. It is supposed to be the ancient Scamandria mentioned by Pliny, or Neandria, a town founded by the *Æolians*, which in the time of Strabo had disappeared, its inhabitants having been moved to Alexandria Troas. Very good quarters are to be obtained in a new Armenian house. Outside the town to the S. is a barrow called *Sovran Tepe* or *Ineh-Tepe*, which, by false analogy, has been taken to be the tomb of *Æneas*. It is now used as a Turkish burial-place.

From *Ineh*, follow the road on the

left bank of the river through a rich, well-cultivated valley, on both sides of which are numerous villages. Half way the village of *Turkumanli* is passed on the right. Further on, near the hamlet of *Bounarbashi*, a hot spring is met with. Near the village are two tumuli which, without cause, have been called the tombs of *Paris* and *Ænone*. Turning to the right, in half-an-hour the prettily situated town of *Bairamitch* is reached.

*Bairamitch*, 4 hrs., stands on a plateau on the banks of the river *Mendere*. It is a well-built town, and as it enjoys in hot season the refreshing breeze from *Kaz Dagh*, it is the coolest place in the Troad, and has for that reason been selected by the *Kaimakam* as his summer residence. Quarters can be obtained in the house of a Frank doctor. A forest of pines to the S.E. of the town is an agreeable place of resort, and is much frequented by the inhabitants. An interesting excursion may be made from *Bairamitch* to *Kurschunlu Tepe*,  $\frac{1}{2}$  hr. Proceed by the right banks of the *Mendere*, cross by a bridge near a mill in  $\frac{1}{2}$  hr.: the hill on the left is *Kurschunlu*. Ascend to a *Eurook* village on a lower eminence; here horses must be left, as the ascent of the *Tepe* must be made on foot. This isolated mountain, standing out conspicuously in the plain, is the site of a city of some importance. On the N. side, half way up, are the foundations of a Roman building of white marble, about 90 ft. long by 50 wide, without any traces of ornamentation. To the west of this are the ruins of baths; further on are some fragments of a Doric entablature, and beyond, pieces of Doric columns, which appear to have been rolled down from above. A winding road leads to the summit, where, amidst a clump of oaks, are some Cyclopean walls built of enormous stones. On the E. and W. are two circles of stones, arranged like Druidical Cromlechs. This ancient

hieron belongs to a period of the earliest antiquity.

*Kurshunlu* was visited by Dr. Clark (see his 'Travels,' vol. ii.). The site is supposed by some to be that of Cebrene. Mr. Pullan supposes it to be that of Skepsis. The view obtained from it is the finest in the Troad. The town was situated in the centre of the amphitheatre formed by the various ranges of the majestic mount Ida, and on the opposite side it commanded a prospect of the valley of the Menderes as far as the ridge beyond Ineh, which shuts out a view of the sea. This peculiarity of situation is implied by its ancient name. Almost all the coins Mr. Pullan found here were those of Skepsis.

Return to *Bairamitch* by the mountain road, cross the bridge at the foot of *Kurshunlu Tepe*, and ascend the opposite hill; *Bairamitch* can be reached through the pine forest in about 1 hour.

#### ROUTE IV.

ESKI STAMBOUL (ALEXANDRIA TROAS)  
TO BEHRAHM (ASSOS) BY KULAKLI  
AND CAPE BABA.

	hrs.
Kulakli . . . . .	5
Assos . . . . .	4
Cape Baba . . . . .	5

Taken from Mr. Pullan's notes of a journey in 1866.

Follow the coast road to the plain of *Toozla*, 4 hrs. It leads through a country partly cultivated and sparsely covered with valonea oaks on the left; on the right is the sea, with the Island of Tenedos in the distance. In 3 hrs. the village of *Kush*

*Deresi* (sheepskin) is passed. The plain of *Toozla* is then entered; it derives its name from the hot salt springs in a village at the head of the plain, half-hour to the left of the route. These springs are well worth a visit; one issues from the rock 20 minutes' walk above the village: the water is so hot, at the moment of issue, that the hand cannot be borne in it. The villagers cook fowls in it, which, after the proper time of immersion, are not only boiled but salted. The other spring is nearer the village, and has a bath house built over it. The Mosque of *Toozla*, a plain, square, domed structure, has been a Byzantine church. In a cemetery on the hill are many good Greek moulded stones, which have been brought from the Temple of Apollo Smintheus at Kulakli.

In a field to the right of the road to Kulakli, may be seen a fine Ionic capital, also brought from the same temple.

From the plain of *Toozla* a narrow valley is entered, which leads by a gradual ascent to the foot of a hill on which the picturesque village of Kulakli is situated. Quarters can here be obtained in the *oda* belonging to the head man of the village—a Turk. If the traveller be provided with a tent, the best place for pitching it is near a fountain by the gardens at the foot of the hill.

Amongst these gardens may be seen the foundations of the Temple of Apollo Smintheus, excavated in 1866 by Mr. Pullan for the Dilettanti Society. The temple was a fine example of the Ionic order, octastyle and pseudodipteral in plan. Portions of the capitals, columns, and entablature lie near the spots where they were dug up. The statue of Apollo was by Scopas, but of wood; it was carried to Constantinople by one of the Byzantine Emperors. The temple was built entirely of white marble, probably from Cyzicus in the Sea of Marmora. The columns were 3 ft.

9 in. in diameter at the base, and 37 ft. high, and the substructure of the temple measured 116 by 98 ft.

From Kulakli to Assos there is a road over wild mountainous country, covered with brushwood for 2 h. The village of *Bourgas* is here reached. Thence the country improves in character, and the scenery in grandeur. In front is a plain about 200 feet above the level of the sea, dotted with trees, and bordered on the left by low mountains, on the right by the sea, from which rise—black with olive plantations—the highest mountains of the island of Mytilene, so near, that the positions of the villages on their sides can be distinguished by the naked eye. Beyond the plain, and bordering the sea, towers the isolated rock on which was situated the acropolis of Assos—the most conspicuous object in the landscape. In 2 h. the village of Behrahm, adjoining the ruins, is reached.

*Behrahm* (Assos) 4 hours. The description of the ruins by Mr. Abbot, of the Foreign Office, who visited Assos subsequently to Mr. Pullan, is so complete that we give it in full:—

“*L'on peut étudier dans ses murailles le plus bel exemple de construction hellénique que les siècles nous aient conservé.*”—Texier “*Asie Mineure*,” p. 201, ed. 1862. “The ruins of Assos give perhaps the most perfect idea of a Greek city that anywhere now exists.”—Leake, “*Journal of a Tour in Asia Minor*,” ed. 1824, pp. 128, 129.

“The town is said by Strabo (“*Geog.*” lib. xiii. c. 1), to have been a colony from Methymne (Moliyo). The Æolian cities enjoyed a peculiar system of self-government, forming together a kind of Hanseatic League. Their rulers, elected either for life or for a term of years, were called *Æsymnetæ*. After the establishment of the Persian empire, Assos was named to supply the Persian monarchs with wheat. During the confusion which preceded the overthrow

of the Persian monarchy, Assos for a short time regained its independence (B.C. 350),—see Strabo, “*Geog.*” lib. xiii. c. 1—and an eunuch named Hermeias obtained the rulership. He invited the philosophers Xenocrates and Aristotle to reside at his court, and gave his niece in marriage to the latter. The Persians, however, succeeded in regaining possession of Assos, and Hermeias was put to death. The philosophers escaped to Greece. After the death of Alexander, Assos formed part of the kingdom of Lysimachus, from whose rule it passed to the kings of Pergamus; and finally, at the death of Attalus III., was incorporated in the Roman empire B.C. 130. St. Paul and St. Luke visited it on their way from Alexandria Troas to Mytilene. Assos was one of the earliest Greek colonies to receive Christianity. Maximus, Bishop of Assos, was present at the Third General Council at Ephesus (A.D. 431). After this the name of Assos disappears from the page of history. Its name of Behrahm is said probably to be derived from one of the generals of the conqueror Orkhan, who ravaged this part of Asia Minor. The date of the Byzantine, or mediæval towers on the acropolis is unknown. Strabo speaks of Assos as celebrated for its fortifications and school of philosophy (“*Geog.*” lib. xiii. c. 1): “Assos is fortified and well walled, having a steep and long ascent from the sea and harbour, so that the musician Stratomius seems naturally to have said of it, “Come to Assos, so as the quicker to attain the summit of destruction.”’

“The harbour is furnished with a large mole. The Stoic philosopher Cleanthes was born here, who succeeded to the school of Zeno of Citium, and who transmitted it to Chrysippus of Soleus.

“The line of Stratomius is a parody of the verse of the “*Iliad*,” lib. vi. ver. 143, and the pun a good example of a Greek joke:—

\* Ἀσσον Ἰθ', ὥς κεν θᾶσσον ὀλέθρου  
πείραθ' ἵκηται.

'The term sarcophagus is derived from a stone which was found in the neighbourhood of Assos. Pliny, "Nat. History," lib. xxxvi. c. 27.—"At Assos in the Troad the sarcophagus stone is quarried from an easily split vein of rock. The bodies of the dead being buried in it are said to be consumed within forty days, all except the teeth. According to Mucianus, the mirrors also and strigils, clothes, and shoes placed with the corpses, become petrified. There are stones of the same sort in Lycia and in the East, which, if bound on to the bodies of persons, eat into the flesh." And also, lib. ii. c. 98: "In the neighbourhood of Assos in the Troad, a stone is found which consumes all substances." This sarcophagus stone was said to be good for gout! Pliny, lib. xxviii. c. 37: "And there is another remedy for gout—old oil mixed, beaten up with one sarcophagus stone, and with cinquefoil bruised in wine, either with chalk or ashes;" and (lib. xxxvi. c. 28): "The briny Assos stone alleviates gout, the feet being put in a vessel made of it." Celsus also recommends (lib. iv. c. 24) the use of "the stone which eats into the flesh and which the Greeks call 'sarcophagon.'" What this stone was is, I believe, unknown.

'These passages from Strabo and Pliny comprise, with Acts xx. 13, 14, as far as I am aware, all that is said of Assos by ancient writers.

'When we were at Assos in November 1864, the Turkish Government were employing a detachment of soldiers, under the command of a bimbashi, in quarrying from the ruins all the largest stones for shipment to Constantinople for the construction of the new docks, at the arsenal there.

'The remains at Assos may be divided into three classes—buildings, walls, and tombs.

'Buildings.—The acropolis. Not a vestige remains of the Doric temple which stood here, except some capitals ranged in a line to form a fence. M. Texier removed the friezes and all other stones of value; they are now in the Louvre. Now the very site can hardly be distinguished. This temple was of a peculiar Egyptian character, and is fully described by him.\* On the north side, on an artificial platform cut out of the rock, and overhanging the village of Behrahm, stands a square building, with a low dome, now used as a mosque; it was evidently previously a Byzantine church. The inscription over the entrance is in barbarous characters, and is said to be in commemoration of the building of the church by a bishop of Scamandria, but this interpretation seems very unsatisfactory. It is not given in Boeckh. Behind the mosque is a lofty square tower, loopholed, in good preservation, and to the west of it another tower in ruins. These towers are roughly built, and of comparatively modern date. Near the towers are some arched vaults, probably of the same period. Some antique remains—a part of a cornice, and broken portions of a column—are let into the walls of the mosque; and some others lie scattered about, but nothing of any interest. The view from the plateau of the acropolis is very fine. In descending the path from the summit, the traveller should notice the curiously contorted columnar shapes of the basalt.

'On the south or sea-side of the hill were situated the principal buildings, and here has the work of recent destruction been most active. There seem to have been two terraces, one at the base of the acropolis, the other lower down on the slope leading to the sea. The upper terrace is backed by walls built against the rock, and may perhaps

\* See Texier and Pullan's 'Ruins of Asia Minor.'

have had a corridor forming one side of the *agora*. This line of wall is of beautiful workmanship, with small apertures cut in it at regular distances, probably for drainage, but having an ornamental effect. In front of the walls are the remains of some large buildings, the size and oblong shape of which is traceable in the foundations of huge blocks. At the east gate of the principal building stood two monoliths, said to be the largest in the place—one a column, and the other an immense square block, leaning against it, as though having fallen from an entrance gate. The column was the only one left standing in the place. The Turks had commenced digging a trench round it, and hoped to have it prostrate in a few days. To the eastward are the remains of a small building supposed to have been a *nymphæum*. It consists of two chambers; part of the walls on three sides of the larger one still remain. Built into the back wall of the principal chamber is a semi-circular slab, and on the ground lay a large stone, hollowed out as though to receive water. There are remains also of other buildings, but there appears to have been a land-slip from the overhanging precipice, and the ruins left are a mere chaotic heap. The lower terrace is a heap of ruins, the purposes to which the buildings on it were put being quite indistinguishable. From this lower terrace one looks down on the theatre. Leake speaks of it as being "in perfect preservation." Texier says: "Un vaste théâtre, dont les sièges sont encore en place; mais le proscénium est en grande partie écroulé." It is now nothing but an enormous quarry, the seats piled one above another in indescribable confusion, from the attempts made to carry off the stones. I only noticed two seats *in situ*, and two small arches, which seemed to have supported the steps leading from tier to tier. The *proscenium* is clearly marked out, but covered with

earth and overgrown with grass and weeds. From the theatre a rude path conducts to the *scala*, or landing-place, where there is a small fishing village and breakwater. The ancient mole mentioned by Strabo was to the E. of this. Some traces of it are visible from the sea. Retracing our steps to the upper terrace, on the west side, and just within the principal gate, stood the Doric temple of Augustus. The blocks which formed the architrave were lying, ranged side by side, on the path leading to the sea, ready for shipment.

'On another block of somewhat larger proportions, we found one-half of the inscription given by Leake, engraved in small characters and much defaced. This read as follows, and is supposed to have stood over a gateway: (This part of the temple) "was repaired out of the rent of the lands which Kleostratos, a son of the city, and by birth of the race of Apellikon, left for the repair of the city." (For Apellikon, see Strabo.)

'*Walls*.—The most interesting and best-preserved remains at Assos are the walls. They afford one of the most perfect examples extant of the mode of fortification adopted by the ancient Greeks. The line of walls was so arranged as to take advantage of the strength of the position, and divided the town into two parts, between which stands the acropolis. The partition wall is of less strength than the outer walls. The walls are constructed of the local granite or trachyte, and are finished, with great care, of bevelled blocks of great size. No cement or mortar is used. The western walls are in the best preservation. We found the best-preserved wall, that near the tombs, to be, as nearly as we could measure it, 27 ft. 10 in. high, exclusive of coping. The towers are all square, with one exception. For a description of this round tower and its adjoining bastion, see Texier. He supposes it to be Pelasgic. It looked to me, however,

quite as probable that its rude construction may date from a late as from a prehistoric period. The walls appear to have had a double facing, and the interspace filled up with rough blocks, forming a path along the top. Texier estimates their circumference at 3,103 mètres.

'*Gates.*—These are the most remarkable of the remains at Assos, and bear in their construction evidence of the very highest antiquity, presenting examples of the horizontal arch in use by the Greeks, previous to the introduction of the true or key-stone arch. The principal gates are three, one in the partition wall and two leading to the open country. They are all close together.

'The principal entrance gate, engraved by Texier, had just been destroyed by the Turks, previously to our arrival. The principle of the Greek pseudo-arch was, that it was formed by cutting, as it were, the shape out of the wall instead of building it up by stones supporting each other. This pseudo-arch is used in the well-known lion gateway at Tiryas, and forms a kind of frame to the sculptured lions. I noticed a similar arch at the recent excavations near Boonarbashi. There are other examples, at the tomb of Tantalus and elsewhere. The use of the horizontal arch is, on all hands, allowed to be a proof of great antiquity. Texier says: "Supposer que ces murailles ne remontent plus au-delà du cinquième siècle avant J.-C., c'est leur assigner la limite la plus rapprochée qu'il soit possible."

'*Tombs.*—The tombs, of the ordinary Greek sarcophagus shape, decorated with sculptured wreaths, are nearly all in ruins. The following are the measurements of the most perfect one:—Length, 12 ft.; width, 4 ft. 11 in.; height, 5 ft. 10½ in.; thickness of the stone, 7½ in.

'The inscriptions we saw were in Greek characters, but much defaced. I am not aware of any Latin inscriptions having been found at Assos.

This would seem to show that the town retained its Greek character to the last.

'At interviews we had with the Bimbashi, we endeavoured to impress on him the outrage to civilised ideas that such wanton destruction of unique ruins occasioned. His answer was, that his orders were to get large stones, and large stones he must get. At the same time, he promised to avoid injuring the remaining gates, unless compelled to do so by superior orders. It is gratifying to know, that, shortly after our visit, the active operations of the Turks were brought to a close by bad weather, and they have not been resumed.'

To return, take the road to Cape Baba, by the coast—a beautiful ride of 4 hrs.—passing at 3 hrs. an ancient site on the shore.

Cape Baba—a flourishing little town at the extremity of Cape Lectum, where comfortable lodgings may be obtained over the shop of a Greek store-keeper—Nicola. The extreme point is occupied by a castle, which contains barracks built on an improved plan by the present commandant, an enlightened and thoroughly trustworthy negro of Mytilene. There are no remains of antiquity to be seen in the town.

The road to *Kulakli* leads by the sea shore, and in ½ hr. descends to the sea, where there is a fountain of good water. It afterwards mounts by a steep paved ascent, and leaves the shore, gradually rising to the village of *Kulakli*, 1½ hr.

Or return by *Pashakevi*, 1 hr. *Helesbaki*, 1½ hr. *Avderch* ford, 1 hr. 10 m. (Mr. Abbot experienced great difficulty in crossing this river) to *Aivajik*, ½ hr. *Alexandria Troas*, 5 hrs.

Do not attempt to return by sea or to double Cape Baba in a caïque when the wind is from the north; Mr. Abbot and Mr. Pullan both attempted, but were unable to accomplish it, being driven to the island of Mytilene.



## ROUTE V.

ASCENT OF MOUNT GARGARUS, FROM  
BAIRAMITCH—EVJILAR.

	hrs.
Bairamitch to Evjilar . . .	5
Ascent and return to Evjilar	12

Mr. Tozer followed this route in 1861. Leave Bairamitch at noon; follow the course of the Menderes, leaving *Kurshunlu* Tepe on the left. The road leads through magnificent scenery, the whole range of Mount Ida being visible on the right, and on the left a long range of wooded heights.

*Evjilar*, 5 hrs., a small Turkish village, is the best starting-point for the ascent. Sleeping quarters can be obtained in a mill near the river, which here is narrowed to the dimensions of a trout stream. 'Looking up the confined valley in which the crystal river flows, you see the picturesque wooded spurs which descend on either side of it from the main chain, beyond which rises the great mountain itself, clothed with dark forests until within a thousand feet of the summit, which rises bold and bare, a mass of grey limestone surmounting all.'

Take a guide from this place for the ascent. The path to the summit leads by the easternmost of the two streams into which the river here divides—through lonely dells shaded by plane, oak, fir, pine, alder, and arbutus trees.

After about four hours' drive, the wooded district is abandoned for the bare side of the mountain, commanding a fine view towards the N. From

this point the four peaks of Mount Ida—Cotylus, Pytna, Alexandria, and Gargarus—are distinctly seen. Leaving the limit of vegetation after about an hour's climb over rocky ground, the summit of the topmost Gargarus is reached. It is 5,750 ft. above the level of the sea. When there is ice on the upper part of the mountain, the ascent is extremely difficult. But if the traveller finds it possible to attain the highest point, he will be amply rewarded by the prospect before him, where the western portions of Asia Minor, and the adjoining parts of European Turkey seem, as it were, modelled on a surface of glass. Constantinople, the Sea of Marmora, the mountains of Brousa, and the Asiatic Olympus, the Propontis and the Hellespont, the shores of the Thracian Chersonesus, Assos, the islands of Imbros, Samothrace, Lemnos, Tenedos, Eubœa, the gulf of Smyrna, almost all Mysia and Bithynia, and part of Lydia and Ionia, are included in this glorious panorama.

Here Homer represents Jupiter seated to watch the movements of the Greek and Trojan armies, and Juno approaching him in a purple cloud from Lectum (Cape Baba).

On the Greek festival of the prophet Elijah—to whom the summits of many high mountains are dedicated—many people from the neighbouring villages pass the night on the mountain-side, and have service on the top. Ida had a sacred character amongst the Greeks, and several monasteries and cells were built on its sides, the ruins of which may still be traced.

When descending to Evjilar, the sources of the *Menderes* may be visited in a cavern, called by the natives *Buguk Megara*. It will be necessary to light pine torches, and wade for about 100 ft. through the rocky cave, when a spacious hall, gradually rising to a groove at the top, like the Ear of Dionysius at Syracuse, will be reached. At the farther end of this

the clear water gushes out from the bowels of the earth. This is a suitable fountain-head for one of the great Homeric rivers.

Lower down, the main stream branches into numerous cascades, which unite to form one grand waterfall. Hence the Homeric appellation of the 'many-fountained Ida.' A road traverses Kaz Dagh, leading to *Edrymit* by *Narli*, 15 hrs., but it is only practicable in the fine season.

## ROUTE VI.

### BOUNARBASHI, BY CHALI-DAGH, TO BAIRAMITCH.

	hrs. m.
Arablar . . . . .	0 30
Sarmosak Kupru . . . .	1 0
Inéh . . . . .	0 45
Turkmanli . . . . .	2 15
Chali-Dagh (Cebrene) . .	1 0
Bounarbashi of Bairamitch	1 0
Bairamitch . . . . .	2 0

This route is by Mr. Frank Calvert.

*Arablar*, a village  $\frac{1}{2}$  hr. S.E. of Bounarbashi. The road proceeds through a valley where, in many places, may be observed basaltic pillars. This formation is likewise apparent on the neighbouring hills as far as Inéh.

*Sarmosak Kupru*, or the bridge of Sarmosak, 1 hr., in an old cemetery, left of the road, where, by way of gravestones, is a natural hexagonal basaltic pillar, 7 ft. high, and 10 in. in diameter. It is of hard black basalt without horizontal fissures, like the pillars of the Giant's Causeway.

*Inéh*,  $\frac{3}{4}$  hr. See Rte. III. In a cemetery close to the road are several

basaltic pillars used as gravestones, mixed with artificial ones; of the latter are 12 of the Doric order. The road crosses an ancient bridge, and, before entering Turkmanli, are some mounds and a few small granite columns. The view of Mount Gargarus, the highest of the chain of Mount Ida, is very grand.

*Turkmanli*,  $2\frac{1}{4}$  hrs. A Turkish village. There is a road from Turkmanli to Assos.

*Chali-Dagh*, 1 hr. Ancient Cebrene, to the S.E. of Turkmanli. This is one of the strongholds mentioned by Demetrius of Scepsis, the inhabitants of which were transferred to Alexandria Troas by Antigonus. Its walls measure from 8 to 10 feet in breadth, and, where entire, upwards of 10 feet in height. They comprise a circuit of about three miles, and are distinctly traceable in their whole extent over very uneven ground. These walls appear to have been built at different epochs: a part of them consists of irregular masses of rock, but the general structure is of hewn blocks, laid in more or less horizontal courses. Five gates are to be traced, and the remains of a causeway are visible part of the way down the gradual descent from thence to the plain of Bairamitch, in the direction of Bounarbashi. Vestiges of ancient buildings are found all over this site. Towards the summit of the hill are the foundations of what appears to have been a public edifice, consisting of large square blocks of stone. A rocky eminence near this building has been cut away so as to form a small cliff, and a square excavation, rather large and deep, has been made in its apex. Extensive quarries are frequent. There was a river Cebren, the mythical parent of Cœnone, wife of Alexander Paris, and it may, perhaps, be identified with the Inéh Chai, which has its source in the mountain near Cebreno, and traversing the plain of Bairamitch, it falls into the Menderes, or Scamander, near the town of Inéh.

*Bounarbashi of Bairamitch*, 1 hr. Gradually descending the mountain of Chall-Dagh, a number of springs are reached at its base, three of which gush out with great violence from artificial apertures into a marble reservoir, constructed of ancient materials. This beautiful basin is shaded by the finest oriental planes. These springs maintain an even temperature

throughout the year. The emission of vapour during the winter, when the degree of cold of the atmosphere is below their natural temperature, has given rise to the absurd fiction that these springs are cold in summer and hot in winter. The same story is told of those of Bounarbashi, near Bali-Dagh.

*Bairamitch*, 2 hrs. (See Rte. III.)

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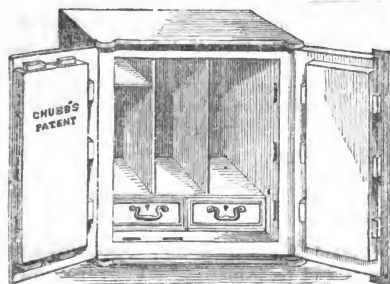
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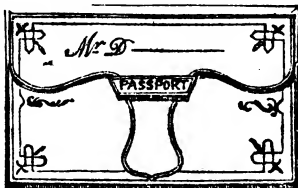
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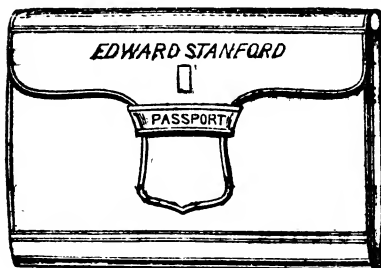
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| 1857. Aug. 20           | { | H. R. H. the Prince of WALES and his Suite paying a visit <i>at the Golden Star Hotel</i> to His Majesty the King of the BELGIANS.   |
| 1857. Aug. 8            | { | H. R. H. the Prince of WALES and his Suite.  |
| 1857. July 29           | { | T. R. H. the Duchess of CAMBRIDGE and Princess MARY of CAMBRIDGE, accompanied by the Baron KNESEBECK and Suite.  |
| 1857. July 29           | { | H. R. H. the Prince of WALES paying a visit <i>at the Golden Star Hotel</i> to T. R. H. the Duchess of CAMBRIDGE and Princess MARY of CAMBRIDGE.   |
| 1857. July 15           | { | H. R. H. the Prince of WALES, accompanied by the Right Honourable C. GREY, General MAJOR, Colonel PONSONBY, Sir Frederic STANLEY, Dr. ARMSTRONG, Rev. F. C. TARVER, Mr. GIBBS, etc.  |
| 1856. Nov. .            | { | H. R. H. Prince ALFRED of GREAT BRITAIN, accompanied by Lieutenant-General Sir Frederick STOVIN and Lieutenant COWELL.   |
| 1846. June 18           | { | H. M. ADELAIDE, QUEEN DOWAGER of GREAT BRITAIN, accompanied by His Highness Prince EDWARD of SAXE WEIMAR, Lord and Lady BARRINGTON, Sir DAVID DAVIES, M.D., Rev. J. R. WOOD, M.A., Captain TAYLOR, &c. &c., honoured the above establishment with a THREE DAYS' VISIT. |
| 1818. May .             | { | H. R. H. the Duke of CAMBRIDGE and Suite.  |
| 1825. March and Sept. . | { | H. R. H. the Duke and Duchess of CLARENCE (King WILLIAM IV. and Queen ADELAIDE) and Suite.   |
| 1834. July .            | { | H. M. QUEEN ADELAIDE, accompanied by the Earl and Countess of ERROL, Earl and Countess of DENBIGH, Earl and Countess HOWE, &c.   |
| 1836. Aug. .            | { | H. R. H. the Duchess of GLOUCESTER and Suite.  |
| 1837. July .            | { | H. R. H. the Duchess of CAMBRIDGE and Suite.   |
| 1839. Nov. .            | { | H. R. H. the Prince GEORGE of CAMBRIDGE and Suite.   |
| — Nov. .                | { | H. R. H. Prince ALBERT of SAXE COBURG GOTH, accompanied by Prince ERNEST of SAXE COBURG GOTH, and their Suite.   |
| 1840. . . .             | { | H. R. H. the Duchess of CAMBRIDGE, accompanied by the Princess AUGUSTA of CAMBRIDGE, and their Suite.  |
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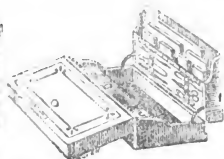
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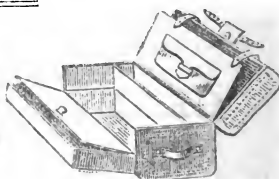
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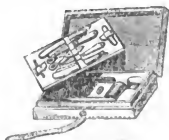
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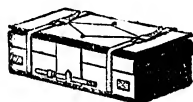
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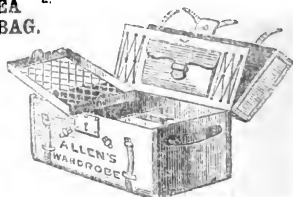
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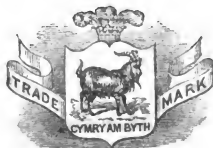
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MR. DAVID, PROPRIETOR.

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**T**HIS Hotel, which has been considerably enlarged, is a first-class house, and the nearest to the Railway Station. Contains five Salons, sixty Bed-rooms *en suite*, for families, Drawing-room, Smoking-room. Table-d'hôte; Private Service. Carriages for Drives; Omnibus to all the Trains. French, English, and German Papers. English and German spoken. Bureau de Change in the Hotel, where English Bank Notes can be exchanged. A first-rate cellar of the finest Burgundy Wines.<sup>1</sup>

There is a Church of England Service in the Hotel. Visitors taken *en pension* at reduced Prices from the 18th November to 15th May.

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TRAVELLERS may save expense and trouble by purchasing Foreign Books in England at the same prices at which they are published in Germany or France.

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## VIENNA.

## AUGUST KLEIN,

By Appointment Purveyor to the PRINCE OF WALES and to the Imperial Courts of Austria and France.

THE LARGEST MANUFACTORY OF VIENNA

## LEATHER AND BRONZE GOODS.

Mr. KLEIN wishes to call attention to his articles, which are not to be equalled in novelty and variety.

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PARIS—6 and 8 Boulevard des Capucines.

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WHOLESALE.

N.B.—Free admission is granted to all persons wishing to visit the Manufactory.

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*Railway to Coire and Como. Daily Diligences to and from Coire, Chiavenna, and Cobico (Lake of Como).*

**THESE BATHS**, the highest in Europe, are open from 15th June to 15th September. The waters (acidulous-chalybeate) are superior in their beneficial effects, combined with the bracing mountain air, to the similar and celebrated waters of Schwalbach, Pyrmont, Spa, &c., in all disorders characterised by a want of tone. The comfort and excellence of the Hotel Bathing and Drinking Arrangements are well known and universally admitted. The spacious Boarding-houses have a covered communication with the steam-heated Baths and Springs. Church Service; saloons; telegraph. Good causeway and frequent carriage communication with the neighbouring village of ST. MORITZ, which has also abundant and comfortable accommodation. Romantic scenery. Magnificent tours in all directions of the Alpine Valley, renowned for its sublime beauty, rich with glaciers and lakes.

*Perfect, durable, and unaltered conservation of the bottled waters in cases of 15 or 30 quarts (carriage free to Coire) at 10 fr. and 18 fr.; 25 or 50 pints, 13 fr. and 23 fr.*

For a description of the Baths, see 'The Principal Baths of Switzerland and Savoy, by Edwin Lee, M.D., London.'

Applications for rooms to be addressed, as much beforehand as possible, to the Director of the Hotel, and for bottled Waters to the Director of the Water Department.

*London Dépôts—*

W. SCHACHT, English and Foreign Chemist, 6, Finsbury Place South, E.C., etc., etc.

## BIARRITZ.

### HÔTEL DE FRANCE,

**And the magnificent Maison Garderes.**

PROPRIETOR, MR. GARDERES.

**THESE** two first-class Establishments are delightfully situated on the Beach, in front of the Imperial Château, the Baths, and in the centre of the Promenades. They are furnished in a most superior style, with every comfort and convenience that can be desired by English or American Travellers. Moderate charges. The Proprietor speaks English.

**Carriages for Excursions in the Pyrenees and Spain.**

Table-d'hôte. 'The Times' newspaper.

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**GENEVA.**


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# **HOTEL VICTORIA,**

## **RUE DE MONT BLANC.**

Near the English Church, the Railway Station, and the Steam-boat Landings.

**FIRST-CLASS HOTEL.**  
**MALSCH BERTHOUD, Proprietor.**

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**GENEVA.**


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# **A MOUNTAIN RESIDENCE, MONT SALEVE,**

One and a-half hour from Genève, 3300 ft. above the level of the sea.

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# **HÔTEL DE LA RECONNAISSANCE,**

Kept by **PERREARD-FAURAX.**

**OMNIBUSES TO GENÈVE TWICE A DAY.**

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**LAUSANNE.**


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**Hôtel Gibbon : Mr. Ritter, Proprietor.**

**THIS** First-class Hotel, highly recommended in every respect, is situated in the best part of the town, and commands the finest and most extensive views of the Lake, the Alps, and the splendid scenery around Lausanne. The terraced garden adjoining the *salle-à-manger* is unsurpassed by any in the neighbourhood, and was the favourite residence of Gibbon, who wrote here his *History of Rome*. From the extensive Garden, which is tastefully laid out and attached to the Hotel, the view is most grand and romantic. In fact, this house will be found to give very superior accommodation, and to offer to travellers a highly desirable place of residence or of temporary sojourn.

**Pension at Reduced Prices during the Winter.**

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**LAUSANNE.**


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**Hôtel Riche-Mont: kept by Fritz Ritter.**

**THIS** Hotel is of the first order, worthy of the highest recommendations, and in a situation of surpassing beauty. It is surrounded by gardens and promenades, and possesses the advantage of having three fronts facing the Alps. Reduced prices for protracted stay, and Pension during Winter season.

# Important to the Travelling Public. PARCELS TO AND FROM THE CONTINENT.



## THE CONTINENTAL DAILY PARCELS EXPRESS

(ESTABLISHED 1849),

**SOLE** Agency for England of the Belgian Government Railway and North German Postal Confederation, and Correspondent of the Northern of France Railway, conveys by Mail Steam Packets, Every Night (Sunday excepted), via Dover, Calais, and Ostend, and rapidly by Rail and Post to destination, Parcels and Packages of all kinds, between England and all parts of the Continent, at Through Rates, which are very moderate, and include all charges, except Duties and Entries.

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- In all Germany.** At any Post-office of the North German Postal Confederation, or of the countries in connection therewith, viz., Austria, Italy, Switzerland, Russia, Denmark, &c.
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- France.** Paris, G. PRITCHARD, 4, Rue Rossini. To whose care also, parcels for conveyance to England can be despatched from towns beyond Paris, with advice by Post.

### **OUTWARD.—To the Continent.**

- In London.** At Chief Office, 53, Gracechurch Street, City (D. N. BRIDGE, Manager, to whom all communications should be addressed), or at the Universal Office, 34, Regent Circus.
- In Country Towns.** At the Agency in Liverpool, Manchester, Sheffield, Hull, Birmingham, Leeds, Glasgow, Dublin, Bradford, Nottingham, Southampton, Dover, and Folkestone, as stated in Books of Rates, which can be had gratis, on application to Chief Office.
- In other Towns, where no Agent may be appointed, parcels should be sent under cover, by Railway, to D. N. BRIDGE, at above address, with advice of contents and value by Post.

N.B.—Persons wishing to obtain goods of any kind from Belgium, can do so through this Express, "Contre Remboursement," i.e., Payment of the Amount of Invoice on delivery of the Parcel.

LONDON: CHIEF OFFICE, 53, GRACECHURCH STREET, May, 1870.

## GENEVA.

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### PENSION FLAGELL, GRAND QUAI.

**F**IRST-CLASS PENSION, near the Hôtel de la Metropole, facing the English Garden and the Lake of Geneva. Sixty Bed Rooms and 10 Salons. First-rate Cuisine. Pension, according to the rooms and the time of the year.

*Strangers are received for one or two days.*

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### LUCHON (BAGNÈRES DE), PYRENEES.

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### Grand Hôtel Bonne-Maison et de Londres,

Mr. VIDAL, Jun., Proprietor.

**S**ITUATED opposite the Thermal Establishment or Bath-rooms. This favourite and first-rate Hotel affords extensive accommodation of the best description for a large number of visitors. It is delightfully situated, and will be found most comfortable for Families or Gentlemen.

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## NICE.

### ALPES MARITIMES—FRANCE.

### GRAND HOTEL CHAUVAIN.

**T**HE largest and nicest Hotel of the town, situated all South, much frequented by the English nobility and most of the Americans coming to Nice. Newly enlarged by the addition of a splendid "Atrium," magnificent Ball and Concert-rooms, very fine Salons for Reception, and Reading-rooms—the best Table d'Hôte of Nice. Charges moderate.

MR. P. CHAUVAIN FILS, Proprietor.

## BADEN-BADEN.

### VICTORIA HOTEL.

Proprietor, Mr. FRANZ GROSHOLZ.

**T**HIS is one of the finest built and best furnished First-class Hotels, situated on the new Promenade, near the Kursaal and Theatre; it commands the most charming views in Baden. It is reputed to be one of the best Hotels in Germany. The Table and Wines are excellent, with prompt attendance and great civility. Prices very moderate. English and other Journals.

## BRISTOL.

### ROYAL HOTEL, COLLEGE GREEN.

**T**HIS favourite Hotel has been recently enlarged by the addition of 33 new Bed-rooms, and is now one of the largest and best appointed Hotels in England. All Omnibuses pass the door. Night Porter kept.

POSTAL TELEGRAPH OFFICE IN THE HOTEL.

**W. SWANSON, Manager.**

*Bristol College Green Hotel Company, Limited.*

CHAUMONT (near Neuchatel, Switzerland.)

### HÔTEL AND PENSION DE CHAUMONT,

*C. RITZMANN, Proprietor.*

**T**HIS Hotel, exceedingly well situated for an extensive view of the magnificent Panorama of the Alps and the surrounding scenery, contains large and small Apartments, Saloons, Dining Rooms, Billiard and Reading Rooms. Private Suites of Rooms for Families. Bath Rooms. New milk and whey supplied on the premises. Leading country and foreign Newspapers, Telegraph Station and Post-office here. Moderate charges.

VALAIS, SWITZERLAND.

### HÔTEL PENSION OF MORGINS.

**T**HIS beautiful Establishment, newly built and furnished, situated in the midst of the most splendid mountains of Switzerland, 4300 feet above the sea, 15 miles from the Lake of Geneva, 30 from Mont Blanc, 36 from the Grand St. Bernard, close to the celebrated Dent du Midi, offers to Visitors and Tourists all desirable comfort. Large Saloon, Reading and News Rooms. Billiards. The spot abounds with beautiful walks, splendid forests, and a few minutes' walk from the Hotel is an excellent Iron Spring of Water, with Baths, &c. A distinguished Physician attached to the Establishment. Post and Telegraph Offices. Guides, Carriages, Horses, Mules, &c., on the shortest notice.

**Terms Moderate, and Good Attendance.**

*For further information apply to CONSTANTIN BARALDINI, Landlord.*



## ANTWERP.

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### HÔTEL ST. ANTOINE, PLACE VERTE, OPPOSITE THE CATHEDRAL.

**T**HIS Excellent first-class Hotel, which enjoys the well-merited favour of Families and Tourists, has been repurchased by its old and well-known Proprietor, Mr. SCHMITT-SPAENHOVEN; who, with his Partner, will do everything in their power to render the visit of all persons who may honour them with their patronage as agreeable and comfortable as possible. *Baths in the Hotel.*

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## EGYPT.

### ALEXANDRIA AND CAIRO.

By Special Appointment to  H.B.M. the Prince of Wales.

**DAVID ROBERTSON & CO.,**  
English Booksellers, Stationers, Photograph Vendors,  
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*A Register of English and American Travellers is kept at the above Establishment, and Visitors will receive any assistance or information they may require.*

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## LUCERNE.

### HÔTEL SCHWEIZERHOF.

HAUSER BROTHERS, PROPRIETORS.

**THE LARGEST HOTEL IN SWITZERLAND.**

**Best Situation on the Quay, with splendid view of the celebrated panorama of the Lake and Mountains.**

**T**HE high reputation which this establishment enjoys among Travellers, and especially English and American families, is the best and strongest assurance of its superior arrangement and comfort. Its new immense Dining-Room, with adjoining Garden, Salon, and large Parlour, attract the attention of every Visitor.

**Reduced Prices (Pension) are made for longer visits in the early and later parts of the Season.**

## BERLIN.

### HÔTEL D'ANGLETERRE, 2, PLACE AN DER BAUACADEMIE, 2.

SITUATED IN THE FINEST AND MOST ELEGANT PART OF THE TOWN,

Near to the Royal Palaces, Museums, and Theatres.

Single travellers and large families can be accommodated with entire suites of Apartments, consisting of splendid Saloons, airy Bedrooms, &c., all furnished and carpeted in the best English style. First-rate Table-d'Hôte, Baths, Equipages, Guides. *Times* and *Galignani's Messenger* taken in. Residence of Her British Majesty's Messengers.

**R. SIEBELIST, Proprietor.**

## MILAN, LOMBARDY.

**H**OTEL DE LA GRANDE BRETAGNE.—Vital. Biganzoli, situated Via Toronto, No. 45. Large and small apartments. Table d'Hôte delicately and abundantly served. Single Rooms for Bachelors; Lock-up Coach-houses; Baths; *Galignani's Messenger* taken in; English and French spoken. The Hotel is recommended in Murray's "Handbook," and is well known to all Travellers who have honoured it hitherto, for its reasonable prices, great comfort and excellent situation. British Chapel three minutes' walk from the Hotel door. *London Times*.

## LUCERNE.

**S**WAN HOTEL.—This Hotel, in the very best situation, enjoys a high character. Mr. HÆFELI, the Proprietor, has made in the later years a great many improvements, and does his utmost to offer to his visitors a comfortable home. An elegant new Ladies' Drawing-room, besides a Reading-room and Smoking-room. Cold, Warm, and Shower Baths.

## MARSEILLES.

### GRAND HOTEL NOAILLES,

RUE NOAILLES, CANNEBIÈRE PROLONGÉE.

#### FIRST-CLASS HOUSE,

Constructed in imitation of the GRAND HOTEL, PARIS.

Director: **CAMILLE GAVOTTO**, late Manager of the Grand Hotel, Milan

**T**HIS splendid establishment, the largest, most important, and most recent in Marseilles, is the only one in the Rue Noailles which possesses a beautiful Garden full south. Table d'Hôte all the year round, with very good wine. Reading and Smoking-rooms, Piano, &c.; 15 Bath-rooms always ready. All the Journals, native and foreign.

The luxury and comfort of all the arrangements, and careful attention of the Manager, make this Hotel one of the most important and most distinguished in Europe.

**Waiters and Interpreters speaking every language.**

*The Omnibus of the Hotel meets every Train. Voitures de Remise.*

N.B.—Omnibuses and Carriages enter a covered space in the Hotel.

## CAIRO.

### THE NEW HOTEL.

#### THE ORIENTAL HOTELS COMPANY, LIMITED.

**T**HIS Hotel has been constructed on the most approved system, and combines all the sanitary and domestic arrangements of a First-class London Hotel, including a magnificent Table d'Hôte Room, a Billiard Room, and Ladies' Saloon. The Bath-rooms and other conveniences are of the most complete character.

There are Female Domestic attached to the Hotel, especially for attendance on Ladies and Invalids.

Travellers are requested to observe that the Hotel of this Company at Cairo is called "THE NEW HOTEL," and not the Hotel d'Orient, or Oriental Hotel, which is another establishment.

All information may be obtained in London, on application at the Company's Offices, or at the New Hotel, Cairo, Mr. W. H. RALPH, Manager; or the Oriental Hotel, Pont de Galle, Mr. T. M. BARKER, Manager.

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## Edwards' New Miniature Photographic Apparatus for Tourists.

**NO KNOWLEDGE OF PHOTOGRAPHY REQUISITE.**

SOLE MANUFACTURERS:

**MURRAY & HEATH, Opticians, &c., to Her Majesty,**  
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Description and Prices forwarded on receipt of stamped envelope.

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### SWITZERLAND.

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FALLS OF THE RHINE, near SCHAFFHAUSEN.

## HÔTEL SCHWEIZERHOF

(formerly Hotel Weber).

**T**HIS large and justly renowned first-class Establishment is under the personal management of the proprietor, Mr. WEGENSTEIN, who spares no pains to render it agreeable and comfortable. Charmingly situated opposite the celebrated Falls of the Rhine and surrounded by a beautiful garden, with shaded walks. The apartments command splendid views of the glaciers and the beautiful scenery around. The air is very salubrious and healthy, the temperature regulated by the "Rhine Fall Breeze." Boarders taken by the week. Grayling and trout fishing. Croquet ground. Billiard and smoking-rooms. Ladies' Sitting-room. Reading-room, with "Times," "Galignani," "Punch," "Illustrated," "New York Herald," etc., etc.

On Sundays, English Divine Service in the house.

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### WILDBAD.

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## Hôtel Klumpp, formerly Hôtel de l'Ours,

**MR. W. KLUMPP, PROPRIETOR.**

**T**HIS First-class Hotel, containing 36 Salons and 170 Bed-rooms, a separate Breakfast, a very extensive and elegant Dining-room, new Reading and Conversation as well as Smoking Salons, with an artificial Garden over the river, is situated opposite the Bath and Conversation House, and in the immediate vicinity of the Promenade.

It is celebrated for its elegant and comfortable apartments, good cuisine and cellar, and deserves its wide-spread reputation as an excellent hotel. Table-d'hôte at One and Five o'clock. Breakfasts and Suppers à la carte.

### EXCHANGE OFFICE.

Correspondent of the principal Banking-houses of London for the payment of Circular Notes and Letters of Credit.

*Omnibus of the Hotel to and from each Train. Elegant private carriages, when required.*

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## WIESBADEN.

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### FOUR SEASONS HOTEL & BATHS.

PROPRIETOR, DR. ZAIS.

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**T**HIS First-Class Establishment, equal to any on the Rhine, is in the best and most delightful situation in the Great Square, opposite the Kursaal, the Theatre, the Promenades; close to the Boiling Spring and the new English Chapel.

This Hotel is the largest in the place, containing a great choice of

#### SPLENDID AND COMFORTABLE APARTMENTS,

for Families and Single Travellers; exquisite Cuisine and first-class Wines, combined with attentive service and moderate charges.

TABLE D'HÔTE at 1 and 5 p.m., and PRIVATE DINNERS.

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*Numerous comfortable Bathing Cabinets, supplied with Hot, Mineral, and Sweet Waters.*

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## LUCERNE.

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### HÔTEL BEAU RIVAGE.

PROPRIETOR—MR. ED. STRUB.

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**T**HIS newly-established Hotel is fitted up with every comfort, and recommends itself by its magnificent view on the Rigi, Pilatus, &c. Beautiful Gardens. Pleasure Boats. Private Saloons for ladies and families. Smoking-rooms. Baths. Variety of Newspapers. Most scrupulous attendance. Moderate prices. (Reduced prices for protracted visits.) Omnibus at the Railway Station.

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## NEAR TO LAUSANNE.

### HÔTEL BEAU RIVAGE.

SITUATED IN ONE OF THE MOST BEAUTIFUL SPOTS OF THE LAKE OF GENEVA.

DIRECTEUR, RUFENACHT.

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## HOMBOURG.

**ROYAL VICTORIA HOTEL.**—First-rate for Families and Single Gentlemen, close to the Springs and the Kursaal; it is one of the best situated Hotels in the town. A splendid Dining-room, and two suites of airy and quiet apartments (with balconies), overlooking the fine Tannus Mountains, have been newly added to the Hotel. It has been patronised by His Royal Highness the Prince of Wales, and several other Royal personages. The Proprietor, who has been for years in first-class hotels in London, offers visitors the advantages of good and comfortable accommodation. All the Attendants speak English. Best French and English cooking. Excellent Wines. Moderate charges.

GUSTAVE WEIGAND, Proprietor.

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## F L O R E N C E.

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### Messrs. Anthony Sasso & Son, Artists,

4, VIA DI BORGO OGNISSANTI,

Distinguished with Medals at the Italian Exhibition of 1861, keep the most beautiful and rich Private Gallery in the City of Ancient and modern original pictures, copies of the most celebrated pictures in the Public Galleries, water-colour paintings, and beautiful ancient carved cabinets, &c.

### ENGLISH SPOKEN.

*Agents and Correspondents in England and America:—*

Messrs. J. & R. McCracken, 38, Queen Street, Cannon Street, London, E.C.

Messrs. DUNCAN, SHIRMAN, & CO., and Messrs. AUSTIN, BALDWIN, & CO., New York.

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## P O I T I E R S.

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### GRAND HÔTEL DU PALAIS.

*HENRI SAPIN, Propriétaire.*

**E**TABLISSEMENT construit spécialement pour Hôtel.  
90 chambres, 10 salons. Salon de Lecture, Café, Billard, Journaux français et étrangers, Boite aux lettres, Poste télégraphique. Voitures de Remise.

*On trouve l'Omnibus à tous les Trains.*

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## H E I D E L B E R G.

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### HÔTEL DE L'EUROPE.

**T**HIS new, magnificent, first-rate Establishment, surrounded by private and public gardens, with the view of the Castle, and the very best situation in Heidelberg, enjoys already an European reputation.

### R E A D I N G   R O O M,

**With English and American Papers.**

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*Reduced prices for protracted stay, and for  
the Winter Season.*

**HÆFELI-GUJER, Proprietor.**

## VILLENEUVE.

**HÔTEL BYRON,**

NEAR TO THE CASTLE OF CHILLON.

**New Proprietor, GUSTAVE WOLFF.***Same Proprietor as of the Hôtel de l'Ecu at Geneva.*

**FIRST-CLASS HOTEL**, offering every comfort for an agreeable residence; surrounded by a vast Park and a beautiful Garden, and admirably situated for excursions to the mountains. Reading, Billiard, and Smoking Rooms. Reduced prices for a prolonged stay. Horses and Carriages. Breakfast; Table-d'Hôte. Private Dinners at any hour. English spoken. Landing place for Steamers. Telegraph Bureau.

## N U R E M B E R G.

**HÔTEL DE BAVIERE****(BAYERISCHER HOF).**

**T**HIS old-established, first-class, and best situated Hotel, in the centre of the town, close to the river, contains suites of apartments and single rooms, all elegantly furnished in the new style. It is patronised by the most distinguished families. English Divine Service during the season. Foreign newspapers. Carriages in the Hotel. Omnibus to and from each train. Moderate and fixed prices.

## G E N E V A.

**Manufactory of Musical Boxes.****SAMUEL TROLL FILS,****WHOLESALE, RETAIL, EXPORTATION.****6, RUE BŒNIVARD,****GROUND FLOOR, NEAR THE ENGLISH CHURCH, GENEVA.**

## D R E S D E N.

**GRAND HÔTEL DE SAXE.**

**T**HIS celebrated First-class Hôtel, kept by Mrs. DORN and her SONS, has been recently enlarged and embellished. It contains 150 Front Rooms, and is situated in the centre of the town, at the New Square, in the immediate vicinity of all the curiosities. Table-d'Hôte at one and four o'clock, in the splendid dining-hall first-floor. Carriages, Reading-room, with English and American Papers, and Smoking-room. Much reduced prices for the winter.

# DIEPPE.

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## HÔTEL ROYAL,

### FACING THE BEACH,

Close to the Bathing Establishment and the Parade.

IT IS ONE OF THE MOST PLEASANTLY SITUATED HOTELS IN DIEPPE, commanding a beautiful and extensive View of the Sea.

Families and Gentlemen visiting Dieppe will find at this Establishment elegant Large and Small Apartments, and the best of accommodation, at very reasonable prices. Large Reading-room, with French and English Newspapers.

The Refreshments, &c., are of the best quality.

In fact, this Hotel fully bears out and deserves the favourable opinion expressed of it in Murray's and other Guide Books.

*Table-d'Hôte and Private Dinners.*

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## NUREMBERG.

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## RED HORSE HOTEL

(Roths Ross),

PROPRIETOR: M. P. GALIMBERTI. MANAGER: M. BAUER.

THIS excellent old-established Hotel, situated in one of the best quarters of the town, is well adapted for Tourists and Families making a visit to Nuremberg of some duration, and who will find every conceivable comfort and convenience. Table-d'Hôte at 1 P.M., and Private Dinners at all hours. The Establishment will be found well worthy of the renown and patronage it has enjoyed from English travellers of the highest rank during many years.

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## ZOUG.

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**STAG HOTEL.** Near the Steamboat landing-place. Beautifully situated, and the best Hotel in the town. Moderate prices. A large and elegantly fitted-up Dining Hall.

*Board and Residence, 5 to 6 francs per day.*

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## BRUXELLES.

**THE GRAND HÔTEL DE SAXE, RUE NEUVE, 77 and 79,** is admirably situated close to the Boulevards and Theatres, and is the nearest Hotel to the Railway Stations. The Hotel is considerably enlarged, and has a new Dining-room which will contain 300 persons. Fixed prices:—Plain Breakfast, 1½ franc; Dinner at the Table-d'hôte, 3½ francs; Bedrooms, from 2 to 4 francs; Service, 1 franc; Sitting-rooms, 3 to 12 francs; Steaks or Cutlets, 1½ franc. Travellers must beware of coachmen and conductors of omnibuses who endeavour to drive them to some other hotel.



## VIENNA (AUSTRIA).

### GRAND HOTEL, 9, KÄRNTNER-RING.

**T**HIS splendid first-class Hotel has been newly built and furnished by Mr. ANTHONY SCHNEIDER, the well-known late Proprietor of the "Archduke Charles" Hotel. It is most advantageously situated in a central and salubrious position on "the Ring," in the immediate vicinity of the new grand Opera House, and offers, both to Families and Single Persons, every possible accommodation, combined with elegance and comfort. The "Ring" is the name of the new Boulevard that encircles the inner town, forming an avenue of stately palaces, superb edifices, and new establishments of every kind. It is also the fashionable promenade of the capital.

The Grand Hotel contains 240 beds, large and small apartments, and single rooms, a Ladies' Parlour supplied with Piano, also Reading, Smoking, and Billiard-rooms. Two large Dining Saloons; Hot and Cold Baths on every floor. Lifts for communication with each story; also a Telegraph Office corresponding with all countries.

The Culinary Department and Wine Cellars furnish everything that is exquisite and excellent. For further information, applications to be addressed to—

**Mr. ANTHONY SCHNEIDER, Vienna, Austria.**

## BARCELONA.

### GRAND HÔTEL DES QUATRE NATIONS.

*IN THE RAMBLA.*

KEPT BY MESSRS. FORTIS & CO.

**T**HIS is a first-rate Establishment, advantageously situated close to the Post-office and the Theatre, with a southern aspect, and newly decorated. Table-d'hôte; private service; large and small apartments; many fire-places; baths; reading-rooms; Spanish and foreign newspapers. Carriages of every description. Omnibus at the Railway Stations. Interpreters. Moderate terms.

## GENEVA.

### A. MALIGNON, 8, GRAND QUAI,

One of the oldest Manufacturing Establishments in Geneva.

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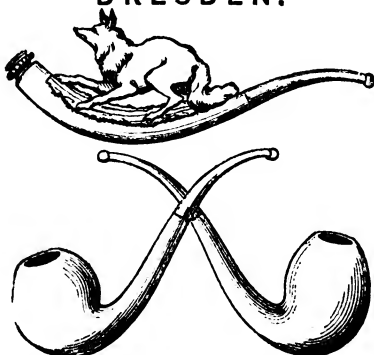
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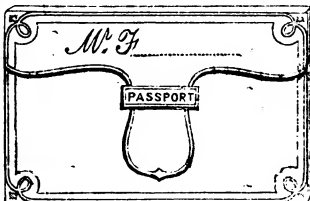
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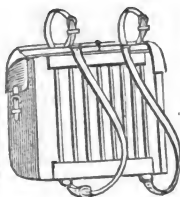
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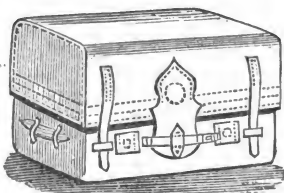
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